The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE FREE RELIGIOUS PRESS

IN ANY discussion of current problems relating to the Catholic press, our first word must be one of gratitude to our many friends in all parts of the world who have so generously aided us in many unselfish and fruitful ways. We have attempted to discharge our heavy obligations in this regard, at least in part, by devoting our best efforts to the editing and publication of a weekly magazine that would uphold and champion those fundamental principles of justice and charity upon which our civilization was founded and would, at the same time, conform to the exacting standards of sound progressive journalism.

We are reminded, at this time, of the heroic efforts of Christian missionaries in the early centuries of our era who waged war so successfully against paganism. Christianity conquered first in the cities and then extended its beneficent influence to the surrounding countryside. Pagan idols of wood and stone were cast down. Pagan temples were destroyed. Pagan cults languished and disappeared. Churches were erected. Shrines were built. New centers of Christian worship flourished and prospered. They became the starting points for further missionary activity. Entire nations were eventually converted and Christendom was born.

Today the process is being reversed. Paganism—call it Communism, National Socialism, totalitarianism, or what you please—is steadily advancing in many parts of the world. Every tangible evidence of Christianity is being destroyed. Pagan idols are being restored to their former places of honor. Pagan temples are being built wherein citizens may worship the State, the race, or grim tribal deities of the distant past. Churches are being looted and profaned. Christians are being converted to paganism and are becoming apostles of a creed that threatens to undermine the foundations of the existing social order.

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In such a grave emergency, we must pay special attention to our first line of defense against paganism's fanatical hosts. It has been our observation that the enemies of Christianity and democracy in other lands first seek to weaken, corrupt and silence the free religious press. If a decisive victory is achieved, persecution invariably begins in real earnest. All avenues of escape are closely guarded. There remains—as in Mexico, Germany and Spain—either the martyrdom that is quickly achieved before a firing squad or the long bloodless martyrdom that must somehow be endured.

How strong is our first line of defense in the United States?

A fairly good estimate can be obtained by reviewing briefly some outstanding achievements during the past year. Our press has been most active in exposing and unmasking propaganda of all kinds —but particularly subversive Communist propaganda. Quite recently, according to a dispatch from the alert and efficient N.C.W.C. News Service, there are definite indications that in all parts of the world, apparently under uniform orders from Moscow, Communists are promoting their false contention that Pope Pius XI desires Catholics to collaborate with them.

The most prominent of these attempts, we are informed, has been made in France. A large number of the bishops of that country made their customary annual visits to Rome. The Communists seized upon their words, upon their return, and distorted them so as to indicate that the Pope had counseled them to accept the so-called "outstretched hand" policy of the Reds. This false assertion was assiduously put forth by the Communists in the United States, and also in European countries other than France.

What the Pope actually told the French bishops was that if the gesture of the outstretched hand expressed a desire to know Catholics better in order to respect their religion, the Church will not refuse to do this work of enlightenment. The Pope recommended charity toward men individually, even though they be Communists, but forbade entering into pacts with them or collaborating with an erroneous doctrine.

Communists today are seeking to cooperate with any group that will have anything to do with them. This is Popular Front policy for the immediate present. Tomorrow it may be something quite different. But whatever devious means are employed to destroy Christianity and democracy, our press will give the world the unbiased facts.

During the past year the American people were the guileless victims of cleverly conceived Communist propaganda which, of course, presented an altogether distorted and inaccurate view of the civil war in Spain. Our press rendered valiant service to the cause of truth in this instance by disproving the biased and one-sided reports that appeared in the vast majority of secular newspapers and by demonstrating to the satisfaction of all fair-minded Americans that the Nationalist cause merited the support of all those who believed in the right of self-defense against unjust Red aggression.

The plight of the Mexican people under the Cárdenas régime and the suffering of the German people under Hitler likewise received the attention which such tragedies unquestionably merited.

On the constructive side, as Bishop Gannon has pointed out, our press contributed a wealth of light and wisdom to the perplexing economic and social problems of America. It taught the blessings of peace in a world stubbornly bent on armament and war. It kept burning brightly the lamps of good literature, of clean drama and radio and, above all, it warmed and strengthend the souls of men with the counsels and precepts of Christianity during a dark period when so many were sorely tried by losses and discouragement.

Despite these manifold evidences of strength, our press is seriously endangered by two obvious facts, essentially financial, which must be faced in courageous fashion.

We are not attracting competent young journalists to the religious press. During the past few months we have been told many times that such writing is an interesting vocation but that if a free lance writer wants to eat regularly, he must treat it as an avocation rather than a vocation. Writing in the commercial field, trade papers, radio skits, ghost writing, advertising copywriting, publicity, preparing leaflets and catalogues, are attracting many good writers. A large proportion of them, we believe, would be happy to devote their talents to religious journalism—if the standard of pay could be raised.

From the editor's point of view, we confess that we must operate on a very restricted budget. There is very little we can do to increase the rate of payment—if circulation figures remain stationary. The problem is further complicated by rising costs of paper and printing. If editors are unable to expand their subscription lists, the future of the religious press in America is very dark.

We conclude, however, on an optimistic note. We are heartened by the growing number of individuals and societies who have interested themselves in the problems that are of mutual concern to journalists, subscribers, editors, and our people generally. The students of Manhattanville College, the Knights of Columbus in New York State and other groups are striving to develop strong subscription support for the religious press and thus to maintain and, if possible, to increase the strength and efficiency of our first line of defense. Such zeal is our surest guarantee that Christianity and democracy will gloriously survive the pagan assaults of this troubled period in our history.

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Week by Week

WHILE a number of important bills awaited Senate consideration, certain reactionary members of that body obstructed passage of the anti-lynching measure by a tedious filibuster which concentrated national attention upon race relations in ancient Egypt, Persia and India. Congressional committees, however, were very active in many fields and business men were happily discussing with Mr. Roosevelt the possibility of finding some new formula that might serve as the basis for a new recovery movement. The Business Advisory Council of the Commerce Department ably supported the administration's determination to put an end to starvation wages and intolerable hours, and pledged cooperation in developing legislation to uproot abusive business practises. The council distinguished between what it described as "proper" holding companies and those which are used for financial manipulation and undesirable extension of control in the hands of a few people. There also seemed to be general agreement that a way should be found to eliminate abuses in the utility industry and to dispel the notion that private enterprise will be destroyed through government competition. Other proposals included an amendment of the Wagner Labor Relations Act so that responsibility might accompany privilege, cooperative effort on the part of industry, labor and government to bring down the cost of home construction, modification of the undistributed profits tax and the capital gains tax to encourage the flow of capital into industry, reestablishment of a financially sound railroad situation, and the adoption of an annual wage income in industry. The immediate adoption of necessary reforms and reasonable planning ahead will undoubtedly obviate in some measure those sharp and sudden variations in production and employment which create an atmosphere of bewilderment and uncertainty. It appears likely that a purely advisory council, composed of business, labor and government representatives, will be established that will not go as far as the NRA but will seek solutions in voluntary fashion without the necessity of resorting to greater centralization of control.

The Trend of Events

THE FIFTH anniversary of the advent of Hitler to power in Germany is an occasion of great sadness to those who are convinced that Hitler's Kulturkampf is not a matter affecting only church and synagogue. Basic human rights have been and are being wantonly violated and outraged, and hence it is our solemn duty to raise our voice in protest in a matter affecting all mankind. Hitler inaugurated and is prosecuting a crusade of hate that is not confined to Germany alone. It has poisoned the minds of thousands of honest people in nearby countries and in distant lands. It has, in very truth, encircled the globe. To counteract this deadly virus, public opinion has been expertly mobilized to the end that Hitlerism has become a term of execration and the swastika a symbol of all that is loathsome in human relations. But if strong hate is matched against strong hate, what is accomplished? All who participate in this war suffer to the extent that they are caught up in the shifting tides and whirlpools of hate. For hate corrodes and destroys every noble ideal and aspiration in the human heart. It is rebellious and vagrant, refusing to be canalized in one channel, refusing to hurl itself always against the original and primary object of its fury. If we hate Hitler, it becomes more easy to hate other men, and eventually, all men. While fully recognizing the necessity of protest against Nazi totalitarianism, we desire to emphasize this grave danger which all too frequently nullifies the good intention which prompted to condemnatory address, statement or resolution. The Nazi problem, in our opinion, will never be solved by hate but only by love, by prayer, by penance. Christians of little faith in every nation are in some measure responsible for the German tragedy. A new day will dawn for Germany and for the entire world when, instead of hating Hitler and the whole German nation, we don sackcloth and do penance for our own grievous offenses against the Lord God.

Hate

THE SWEEPING victory of TVA before the new federal court at Chattanooga does not remove much uncertainty from the utility field, since the eighteen private companies will, of course, carry the matter to the Supreme Court. It was a remarkably clear ruling, however, and now the private companies must gain whatever is to be gained, and the TVA will have to be deprived of positions it now holds. The first comment of the Authority's chief counsel upon the decision was that "a milestone in the conservation movement" has been reached. It would be good if this were inescapably established. Old school lessons, the reports of the National Resources Committee and of the Department of Agriculture, books like Paul B. Sears's "Deserts on the March" and Stuart Chase's "Rich Land: Poor Land," articles like "Cities That Consume Men," in the January 22 *Nation*, experience and a host of other authorities, have long made us feel that proper land utilization, with all the political, economic, social and, indeed, religious implications of man's best relationship to his en-

TVA Triumphant

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vironment, should be just about the focus of national effort. The TVA is our most direct shot at the focus. From the point of view of most citizens, we feel confident, its electric power policies are not its most important elements. We profoundly hope that the power companies are not bent on breaking the whole integral conservation, land utilization and development, and industrial and population distribution work of government in their attempts to make their companies prosper. We also cannot help but hope the TVA will not hazard all the rest of its program on its electric power activities.

What Is Propaganda?

WE HAVE not seen, and therefore cannot analyze, the booklet prepared under the auspices of the Institute for Propaganda Analysis, and now being tried out in several schools throughout the country. However, quotations from it in the New York *Times* news story fill us with mixed feelings. In itself the idea behind such a booklet is (as Matthew Arnold said in a somewhat different connection) excellent and indispensable. A polity like ours, functioning through universal suffrage, cannot exist without news- and opinion-disseminating agencies, and when you have said that, you have at once outlined the self-defensive need for standards, definitions, analysis. Otherwise a country which should be ruled by free opinion is ruled by opinion in chains. Much of this, it is fair to say, seems to be understood by those who prepared the booklet, judging from the quotation already referred to. Nothing but good, one would think, can come of the wise caution to young people that their paper "may not always be presenting the news objectively, but that often it may be perverting it somewhat in the interests of the publisher or in conformity with his prejudices and the prejudices of its editor, its staff and its readers"; nothing but good can come of the effort to teach them a technique which winnows out the facts and let them judge for themselves.

BUT OUR doubts—and we have some doubts—come from this: that the term "propaganda" would seem to be used, not in its correct sense, of the formal dissemination of ideas, but in its incorrect or at least secondary sense, of the dissemination of wrong ideas. From that it is easy to fall into the confusion which unfortunately prevails so widely at present, and to infer that all agencies which do not disseminate our own particular ideas are wrong. For instance, though it would be manifestly unfair to judge, out of its context, the paragraph quoted from the booklet on parental teaching, it is not unfair to wonder why the paragraph was put in at all: "The aim of parents is to teach their children how to live according to the manners and standards in which the parents believe. In so far as their efforts are directed to this particular end, parents may be described as propagandists, though ordinarily they would not be recognized as such." That last would seem to put it mildly. It is not only the "aim," it is the function of parents, to form their children spiritually. They are not on a parity with any group of proselytizers, right or wrong. Their authority is a fundamentally different thing. They are, of course, subject to correction. But any correction that intrinsically questions their authority does a disservice, not only to religion, but to society.

Plethora of Learning

POINTING with alarm to overcrowding in the learned professions, President James B. Conant, in his annual report to Harvard's Board of Overseers, declared in favor of more careful selection of entrants into the colleges preparing for the professions, and asked for an intensification of quality rather than an increase in numbers of lawyers and doctors and the like. He wisely emphasized that "few who know the situation can doubt that the learned professions suffer because they have failed to recruit from all economic levels of society," and insisted that men must be selected for Harvard's great schools increasingly on merit and that the university should develop funds to support the less affluent through their training period. He wants a rigorous rejection of the less promising, whatever their economic position, and a wider financing of able students from poorer families. We follow with great sympathy this part of President Conant's report, but do not understand one of his further generalizations: "No one knows how serious is the unemployment of university men, but it seems to me highly probable that a diminution in the total number of students in the universities of this country is desirable." This generalization reaches into the realm of liberal education and it would seem that a proper liberal education should make a man a better and more successful unemployed person as well as a better man with a job. If the education given makes a graduate peculiarly unhappy and fruitless when he fails to get the kind of work he thinks fitting, it is the education which should be changed. A good education should help persons create for themselves socially and personally beneficial ways of life. When times are out of joint, the educated theoretically ought to be better able to affect them for good. A college degree should not be valued solely as a ticket to a "cushy" job, or any job. This all invokes an idealistic picture of higher education in America, but it would seem more reasonable to make changes toward an ideal than toward freezing present inadequacies.

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TWILIGHT IN THE THIRD REICH

By GEORGE N. SHUSTER

SOME years ago, when the first real war scare was in progress, I expressed the view that Europe was not likely to witness a conflict of magnitude for some time to come, and that the phenomenon most worth watching would be the increasing poverty of whole nations. That forecast was not very difficult to make. It is infinitely harder at the present moment to judge the trend of events. Many well-informed Europeans have completely lost interest in everything political save the estimated date of the next war. They feel that nothing can any longer stave off the outbreak of hostilities, and are even willing to speculate on the probable income. Others feel that the decision has not yet been made, and that during the coming year a number of things could happen which might compel further years of peace.

I am not going to take sides in this debate. For the moment the dominant fact is still social revolution—deep, far-reaching social revolution which is little by little changing the face of Europe. Concerning it three curious things may be said: it is apparently taking place without recourse to recipes offered by nineteenth-century social reformers; it is becoming more and more political and less and less what might be termed "corporative"; and, third, it is everywhere arousing religious and quasi-religious emotions. Let me illustrate briefly. Nobody in his right mind will contend any longer that Russia in its present form has anything to do with the Marxist theory. It may, of course, be argued that it never did have, that from the beginning all the really important exponents of Marxism rejected the Bolshevist experiment as a gross heresy. But at present it is perfectly obvious that the positive achievement of modern Russia is a planned economy ruthlessly subordinated to political ends, and that the proletariat is an instrument, merely an instrument, to something higher than itself. Even the utterly rudimentary "corporative" structure of Russia is completely divorced from government, excepting in so far as it is governed. Nevertheless the nation is still expected to express a social faith with quasi-religious fervor, and to ban all other faiths from its heart. On the basis of available information I gather that this religious note has at present only a political resonance.

Just now Germany is the most interesting place in the world in which to study these trends, though I must add immediately that study is hardly the proper term. One can merely observe a large number of significant details. Opinion and information are no longer coordinated anywhere; people are shut off not merely from the world but even from each other to an extent so fantastic that one cannot take even the simplest statement of fact for granted; and the data officially supplied are often complete fabrications. Therefore one finds in Germany a cynicism so radical and widespread that one's own coat of armor looks like a pair of transparent pajamas; and yet also a depth of conviction—on one side or the other—which summons to mind the Middle Ages. Many people combine both traits. They seem to have knocked the whole of life into a cocked hat, and yet upon probing one finds them clinging to a secret rock of conviction with the fortitude and determination of martyrs. I had the following vivid experience which, I think, says more than one could convey in many words: an old priest friend whom I visited sat laughing at the weird state of affairs while the tears streamed down his face!

No German knows any number of simple facts. He does not know what his money is really worth, if anything; when he will be arrested; what new taxes or levies will be exacted of him tomorrow; whether he will be thrown out of his job; what rules will be laid down for the conduct of his business; when his churches will be closed; what doctrines will be instilled into his children; what Hitler is planning to do. Every industrialist, and in particular the great industrialists with whose aid the Nazis rode to power, acts completely in the dark. The same thing is true of the professions. No lawyer knows what the law will be next week; no university professor is able to tell in advance what theories will be frowned upon; and no author can say whether his next book will be banned. A whole nation walks through the dark toward a collective and political goal of which it is able to form no picture of any kind.

Yet two things have really happened. First, there has been brought about an economy which is not "planned" but "subordinated." The sole fixed purpose is to make Germany prepared for war in the strict sense: to gather sufficient arms and munitions; to overcome the dearth of essential raw materials; to organize the "home front" against every danger of collapse; and to label each and every industry for its war-time use. The country is now governed by a series of experiments in how to realize that objective, and each experiment is carried out with thoroughly Teutonic efficiency. But nobody knows whether the "plan" as a whole is succeeding, or even if there is any plan. Severely critical monographs by lead-

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ing industrialists and soldiers are published surreptitiously. There is an enormous, a stupendous amount of demonstrable graft and sabotage. But it is clear at least that little by little the resources of the country are being drained to the last drop so that all may be "subordinated." The government owes everybody money, and everybody owes the government money. Economically speaking, Germany is a strange land of fictions which somehow constitute fact.

Let me give one example. Far back in 1919, an order of "Brown Sisters" was proposed on an anti-Semitic basis, to act as nurses in a hypothetical border war against Poland. This order was really established on a practical basis after Hitler came to power. Even Catholic publications have been compelled to issue advertisements urging support for these "Sisters," though the government's plan was ultimately to oust the Church's nuns. Yet nobody knows whether the "Brown Sisters" are worth their salt, what their true function is, or what funds and forces are actually behind them. It is of course obvious that they are to be the official nurses of the next war. But whether they are actually equipped to serve this purpose nobody can tell.

The fundamental source of uncertainty is, however, the National-Socialist leadership itself. Hitler is several things—a very rich man, a political leader, an architect and city planner, a prophet, a deviser of symbols. Which of these characteristics he wishes to indulge at any given moment is utterly unpredictable. He leaps from a desire to proclaim the establishment of a German national Church to dreams of a reconstructed Berlin. Ever since 1920, the shadow of psychopathy has lain darkly on the party. That shadow has deepened, but on account of the continuous state of excitement and upheaval through which Germany has lived it is less distinguishable from the landscape as a whole than it was in 1933. The twilight is so fantastic and all-pervading that it is utterly impossible for anybody to define or predict anything. Fears multiply but so do heroic attitudes. Men derive a strange resolve to bravery from the growing darkness.

It is, I think, from this point of view that the present position of the Christian Churches must be judged. The tragedy of the Jew is already so complete that one can estimate it only in negative terms. A friend of mine bethought himself of a non-Aryan friend resident near Berlin, and sent him a book. The letter he received in return made these remarks in part: it had been so long since a postman had called that the sight of one who brought a parcel aroused deep anxiety. But the joy of having been remembered by someone after so many months of silence was almost more piercing than the isolation. The man who wrote those words was once famous. He had spoken at international assembles, his name had been on many thousands of lips throughout the world. Need one say more of German Jewry today?

A similar feeling of separateness is gradually creeping over German Catholicism. What has occurred during these last years is not so much a separation of the weak from the strong under the pressure of real and impending persecution as a kind of blotting out of the next step the individual and the corporate group should take. Men see the Church intact, with its bishops and priests, its churches and religious houses, even its moneys and properties. But it is as if a kind of haze interposed itself between these things and the individual soul. Little by little the functions of religion are being withdrawn. It is just as if the public works of faith were twigs and branches on a tree which a pruner stealthily clips off sometime after midnight. Sometimes a particularly large branch—for example, the right of priests to teach religion in the school—is sawed off, but on the whole the process of denudation is so gradual that one hardly notices the change from day to day. In Tudor England, the King first proclaimed a national Church and then set about little by little to destroy its Catholicism. Present-time Germany witnesses a piecemeal destruction at the end of which the national Church may be proclaimed.

The result is that even the minds of very good people are befogged. They can hardly tell any longer where the boundaries of legitimate criticism of ecclesiastical practise cease and where schism and hersy begin. For example: the fact that grave errors of leadership occurred is obvious, but who can tell whether a new decisive action would not also be erroneous? This uncertainty is all the more serious because every means of clarification has been destroyed. The existing Catholic press is almost worse than none at all. Barring a few estimable periodicals, the proud religious journalism of yore serves to befuddle rather than enlighten minds. What is one to make, for example, of popular religious almanacs which interlard pious stories with Nazi propaganda? Reading pastoral letters from pulpits is a noble and often a heroic enterprise, but manifestly few people grasp the significance of what is read. Even the confessional is not a dependable means of enlightenment: a priest never knows whether the penitent is sincere, or whether he is an informer seeking evidence that may lead to a fine or a prison sentence.

In short, the Church is being "subordinated." During the first four years of the régime everything possible was done to remove the obstacles in the way. Political and social organizations were destroyed. The press was curbed and gagged. Laymen who had occupied positions of influence were hounded into solitude or exile; and

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priests who endeavored to stem the tide were jailed, persecuted and sometimes driven out of the country. When the desired ends could not be reached with cunning, they were obtained through force. A curious lameness was characteristic of Catholic resistance. The situation was much like that of a man who sees robbers enter his house and go off with objects of art and furniture. He thinks that after all these things are not worth the risk of his life—that when the bandits have departed he may recover some of the lost goods or at any rate set to work acquiring new possessions. The feeling that the Church was still there encouraged the hope that with the passing of time better days would come again. Some bishops did not share this confidence. They actually tried to goad the government into overt action, but they failed.

At present an entirely different situation exists. Now the real questions are these: can the financial support given to the Church be deflected to the State; can all overt opposition to Nazi cultural and military ideology be silenced; and can the Prussian objective of a national religion independent of norms transcending time and space be realized? Now the real struggle is beginning. It is impossible to convey an impression of the sorrow and discouragement that prevail among widely diverse groups of Catholics, or of the fearful silence that is gradually descending upon the most intrepid spirits. Despite all the antipathy to the Nazis, and despite the widespread bitter hatred of all they are and imply, there really seems to be no longer a way out. I do not know if there is one or not. All I can see is the omnipresent uncertainty, the twilight, the darkness, in which the outlines of all familiar things are blurred and all the affections of our fathers set adrift like wraiths.

One wonders why such a state as modern Germany should exist, and one wonders in vain. The student of history may advance portions of an explanation; a philosopher may add some pertinent declarations of his own. But in the end the whole story remains a profound mystery, inexplicable as primal sin or the depths of human nature. We cannot solve it. All we can do is hope that under God there may be a new birth of freedom. Not since centuries has the stability of Christendom been so seriously threatened from within and without. Those who love that stability must summon the courage to look at the truth without despairing.

RELIGION AND SCIENCE TODAY[1]

By WILLIAM M. AGAR

SCIENCE now realizes that the material universe is not as simple as it looked. It had appeared as a complicated motor whose multitudinous parts worked smoothly and inevitably to a predetermined end, all of which mechanism could be understood — even copied — by man. If some forgot that a machine presupposes a maker, that was too bad—but it did not interfere with man's quest to understand the machine. Then the peculiar thing noted above happened. As man took the machine apart and studied it he found that it was not a machine at all. Instead the parts were composed of strange groupings of fields of action which were discontinuous and which were immaterial, that is, merely mathematical probabilities which are not the same as physical realities. When sufficient of these are present he can predict with tolerable certainty what they will do next, but let him try to isolate one and he cannot find it, or, if he can find it, he cannot tell what it is doing or going to do next.

The study of life by means of the methods of physics and chemistry has always encountered a similar dilemma, for life is organization and a careful examination of its constituent parts necessitates death and destroys the organization (a close parallel to the Principle of Indeterminancy in electronic studies). The fact that nothing different is found in living things serves only to make the problem of the difference between the living and the not-living greater, and the modern tendency to study the organism as a whole recognizes this fact and so marks another step away from the mechanical view of nature.

What is the result of this break-up of the mechanistic theory and what is it likely to lead to? One must remember that the change involves the aspect under which the problem of secondary causes reveals itself. The substitution of statistical law for causal law would appear, at first glance, to open the door wide to the advocates of pure chance. As a matter of fact there is nothing fundamentally different in saying that nature obeys the law of large numbers than in saying that it obeys a law discovered by Newton and formulated by him as the law of gravitation. Thermo-dynamic law existed side by side with causal law and satisfied the apparent need for causation just as well. The new concept fulfils the inherent demand for simplification since it reduces all law to a single fundamental type and it seems easier, somehow, to feel the sense of statis-

[1] This is the concluding instalment of this article begun in last week's issue.

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tical law than that of inverse squares and many others—but this may be purely illusory.

The opponents of the new "indeterminism" now claim that ethics and morals have no meaning when the chain of causation is broken. But this is hardly a logical attitude for, as will be shown later, causation itself is an impossible concept from their own deterministic and empirical viewpoint. All the so-called laws, in so far as man discovers and formulates them, are prophecies after the event, and it is not logical to regard the former type as determining every event unless the implications of that statement are followed all the way back to the Lawgiver. The new, statistical laws do not change this philosophical necessity; rather, what is regarded as pure chance or probability must be considered the free decision of the same Lawgiver. Bavink stated this clearly in "Science and God" when he wrote:

> If then it has pleased Him to bring into existence this apparent cosmos of natural law by means of the pure logic of statistics (arithmetic), or in other words to show that it lies in the nature of pure reason to derive the apparent order of the macroscopic world from a sub-microscopic disorder, who shall say that such a procedure is unworthy of Him?

The real difference between the two concepts arises in that field where statistical law does not apply, i.e., in relation to individual particles. Every law that we know about is a statistical one and it appears, therefore, that nature is only calculable or predictable to us in so far as the statistical laws apply, for since all scientific laws on the macroscopic scale are of this type, it would seem just as strange that the individual particles should be ruled by the old type of causal law as that they should not. The determinism of La Place is then completely gone. To quote Bavink again:

> Internally the world is something quite different from a huge machine, all its quanta of action are present, completely independent of one another, none of them is in any way physically conditioned in its existence by the others; only when we have a certain collection of a large number of such quanta can we expect with some probability that there and then a certain other something will be present.

We saw that the existing world is contingent, that is, dependent upon the Creator, in two ways, and it follows from what has just been said, that the contingency of the actual distribution of matter and energy is spread over the whole course of history, while the contingency of the laws is replaced by statistical rules applicable only to large numbers of completely independent quanta.

Many consider this merely a temporary illusion that will be dispelled shortly, feeling or hoping that we shall rediscover a causal connection between all phenomena—that is, an unbroken succession of secondary causes capable of accounting for any event. This is partly because so many scientists are uncomfortable when the method of observation and experimentation fails them and they are forced to seek knowledge by other means. It is probable that we would all feel safer if we could reestablish a definite chain of causation leading back to an Uncaused Cause, but we must not overlook the fact that the philosopher Hume's criticism of causality has never been answered satisfactorily from the empirical point of view, by those, that is, who base their thinking only on experience derived through the senses.

Hume represents the final answer to the problem introduced by Descartes when he denied any connection between mind and matter. His is the "dead end of empiricism," for, though others after Descartes had attempted to reduce mind to matter, or matter to mind, Hume denied the substantial reality of both. Starting with the phenomenalist principle that the human mind is nothing but a collection of impressions—a necessary starting point for any out-and-out empiricist—he showed that there can be no real connection between events excepting a temporal and sometimes a special connection, but that the mind connects them causally out of habit, knowing, nevertheless, that it has no basis in experience to do so. If the idea of causality arises entirely from experience, from observed successions of events, and has no a-priori sanction, it gives us no right to predict that events which have been connected in the past will be connected in the future.

The old determinism generalized the common experience that effects proceed from causes, into the Principle of Causality which implies that all causes are themselves predetermined. At the present time, as we have seen, the law of large numbers has taken the place of the old laws and it appears to succeed as well in explaining apparent causation without any reference to the Principle of Causality, but it is no sounder than the old point of view on purely empirical principles. The fact that events have happened so far according to statistical rules, that is, B has always followed A because anything else is entirely too improbable, gives us no sanction for saying they will always happen so, unless—and this is what empiricism denies—the human mind has the faculty of abstracting the necessary elements of thought from the data at hand and formulating connections that have a fundamental validity outside of experience.

So causality has never been established in a purely mechanistic world, the determinism which could do away with free will is now known to be illusory and the strange limitation the agnostics, with their firm conviction of the complete immanence of human knowledge, imposed upon the Unknowable, has acted like a boomerang. The "sub-microscopic disorder" which is unpredictable demands a Creator forever guiding His creation.

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The dangers accompanying this point of view are obvious. Nature completely inclosed within an immanent God is pure pantheism; and a God Who contains the universe and extends beyond it leads to the panentheistic compromise. Both of these are foreign to Christianity. Perhaps if we remember what Saint Augustine knew and Relativity now affirms, namely, that space and time and matter are one and came into being with the act of creation, we can realize that God does not act in time and that creation and maintenance are one. According to Catholic tradition creation is ". . . an act which while it abides within its cause [God], has its term or effect distinct therefrom; formally immanent it is virtually transitive." It is an act which endures as long as the creature endures, and one "which is nothing else than the unceasing influx of the creative cause on the existence of the creation."

While the idea of creation does not seem to be necessarily supra-rational, it apparently waited on Revelation for its inception. It is beyond the reach of any possibility of experimental knowledge, and, as Alfred Noyes says, being impossible in nature, yet absolutely certain in reality, it is rightly called supernatural. The natural tendency of many minds confronted with the blank wall beyond which knowledge of matter will not carry them, is to assume the sceptical attitude that questions the possibility of there being any such further knowledge. The agnostics were sceptics but they differed from the attitude now in question in that they freely admitted the need for a power beyond nature and they inferred many things about that power even though, as we have seen, they summarily cut Him off from His creation. The true sceptic, on the other hand, questions even the existence of such a power and regards metaphysics as utterly worthless because not experimentally verifiable. He refuses, therefore to admit the need or the value of any attempt to trace existence to its ultimate causes.

This is an easy way out and it is an attitude assumed for a variety of reasons—but it puts the burden of proof directly upon the man who upholds the supernatural explanation of existence. We may consider the metaphysical proofs of the existence of God as compelling as ever, but we must realize that they are not acceptable to the modern sceptic. He was not impressed by the logical need for a Creator, however remote, and so he is not apt to regard the present demand for continual guidance as impelling. To be sure, the old science afforded him a refuge, he could claim that the matter-of-fact, common sense world of cause and effect, of matter and energy, satisfied him. It was evident, he could grasp it, understand it, construct a mental image of it, predict it even; so, let he who wished speculate about unprovable extra-material existence.

Such a point of view is far out of step with the advanced line of modern thought; but, in the world as we find it, it still causes people to contrast the "vague" ideals of religion with the "cold facts" of physical existence—so it must be taken into account. But science, as we have seen, leads step by step away from the aspect of reality which our limited senses reveal to us, through ever more intangible constructs, to a universe fundamentally opposed to the "common sense" one, though unquestionably closer to ultimate truth. The sceptic should be most sceptical about the thing he thinks he knows best. He should also realize that all knowledge is based on certain intuitions—there is no reason for him to be dogmatic about what can or cannot be known.

No sane man questions his own existence: he does not understand it, but he recognizes it. Just so he can recognize spiritual forces and motives, necessary judgments, and a host of values which come to him in a manner different from sense impressions. They are not material things transmitted by material means, consequently they are not prejudiced by the structure of the medium through which they reach him. They are more real than matter and can be apprehended more certainly. Through them the character of the Supernatural Being can be discerned, as the agnostics discerned it, but a more complete understanding of the Infinite by the finite necessarily waits upon revelation. The evidence for revelation is compelling to the mind which will investigate the matter in the same way as it would investigate any other historical statement and which will take the trouble to dissociate its effect from the frailties of men and ponder the extraordinary changes which Christ's coming introduced into the world. It is difficult to get men to do that, but when they do they often strike the spark that kindles faith and perceive with a certitude that can never be attained by any other type of knowledge.

The Christian cannot afford to be ignorant of the tendencies of modern thought. He owes it to himself and particularly to his Church to know enough to keep his own course straight and to be able to guide the thoughts of others into channels that will be neither unorthodox nor obscurantist. It is just as wrong to allow religion to dictate to science as it is to carry the conclusions of science outside of their legitimate field and allow them to determine the metaphysics or theology we shall adhere to. It is still worse to bound our thinking by the realm which science can explain or, denying the validity of human reason, to oppose scientific advance in the name of religion.

We must be ready to embrace truth in all its forms and then, perhaps, we can bring others to see that philosophy cannot be soundly based otherwise than on an enduring knowledge of the relationship of man and the universe to God.

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MARITAIN LOOKS AT FRANCO

By C. J. EUSTACE

THE ANTICIPATED conclusion of the Spanish War has focused the attention of Catholics on the question of the reestablishment of a Christian social order in that country. It has also revealed a considerable difference of opinion amongst them over this important problem. To understand fully the distinctions which must be made in making pronouncements upon this issue, it is necessary to present certain theological and philosophical ideas which alone can give the key to the question of what constitutes a Christian social order.

The views of no Catholic, speaking on the Spanish question, have been more misunderstood by the popular Catholic press than those of the eminent French Thomist scholar, M. Jacques Maritain. He is a man who lives his philosophy, which is the perennial philosophy of the Catholic Church; and, in addition to this, he is one of the profoundest thinkers of our times.

It will be my effort, therefore, in this article to try to defend the view which I believe he propounds, although I do so without any knowledge on his part, and must accept all the opinions I offer here as my own.

Sanity usually lies between two extremes, but human passions tend toward extremes rather than to the middle view which, in this world, must at best be submissive to heavenly Prudence. Nevertheless, students of history will note within the Church—it is, perhaps, one of those instances out of which God Himself, in His Divine Providence, mysteriously orders even the vagaries of human free-will to His appointed ends—room for a two-fold application of the means through which the ends prescribed by charity may be attained. Certainly the Church is ultra-conservative in the eyes of the world, looking not toward the ephemeral and passing but, from her lofty watchtower and sublime experience, toward the eternal. And what often appears to us to be expedient or even necessary to the Catholic cause, may prove to be, in the course of time, disastrous both to the cause and to the Church.

I find that M. Maritain quite clearly makes these distinctions in a lecture given to the Basilian Scholasticate in Toronto on March 3, 1933, on "Culture and Religion" (Pamphlet No. 2 published by the Institute of Medieval Studies, Toronto). This was some years before the Spanish debacle was thought of, but it does confirm the fact that his views on this question have been consistent, and true to the theological and philosophical aspects of the problem.

For the Christian there is only one end—namely, the attainment of eternal life. The means used to attain this end are all subordinate to it, and may all properly be considered as instrumental in the cause of the holy. But there are other ends in view that the Christian may have—such as the establishment of a lay state to be attained in the light of Christian principles, by the energies and sympathies of Christian people. The establishment of such a state may rightly be called an end in itself, but this end is a temporal and a profane one. It is not a spiritual end that is envisaged, nor does the establishment of such a state constituted along specifically Christian political, sociological and economic lines necessarily make that state Christian.

We all realize that if Christian effort in the sphere of the profane should fail to renew the visible structure of the temporal world, Christians will necessarily suffer. But so different in degree of being as well as in nature, is the Kingdom of God from the kingdom of this world, that this suffering and denudation of the Church may well promote the Kingdom of God on earth to a far greater degree than the renewal of the temporal and visible structure of Christianity, in the spectacle of a new Christian social order.

M. Maritain, I think, is concerned with making these distinctions when he warns Catholics against thinking that because General Franco is an excellent Catholic and a Christian gentleman, his rule necessarily will promote the cause of Catholicism in Spain. Christendom, as distinguished from the Church herself, is Christian culture or civilization. Cultures—and even Christian cultures—differ radically. They are all born of the temporal or natural order, and all are partial or deficient.

M. Maritain goes on to point out that, in spite of the fact that, owing to specifically political and Spanish circumstances regarding the outbreak of civil war in Spain, with which we are all familiar by now, it is necessary for Catholics in Spain to fight for Franco, this does not necessarily canonize the political and sociological principles for which Franco fights. The Generalissimo himself would be the first person to admit that the army insurrection was called into being by a political crisis, and that all his actions and policies have been dictated by the emergency measures necessary to meet an emergency state. The Kingdom of God will certainly not be established by the array of Nationalist hate against Communist hate, nor by the imposition of tyranny or dictatorship, whether in the name of religion, or without it.

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It is absolutely necessary for us to grasp the distinction between the spiritual and the temporal orders. An example of the kind of problem which we are now discussing is met with in Church missionary activity. On no account does the Church allow the efforts of her missionaries to be leagued with colonizing activities arising from civilization or culture. The Holy Father has been especially emphatic about this, so that native hierarchies, and native liturgical art, are to be encouraged and developed by missionaries.

Culture or civilization is affected by the historical periods under which, or through which, it passes. Thus the Christian culture of the Middle Ages was penetrated by an almost universal consciousness of the part the Will of God played in the affairs of men. Peoples were sufficiently Christian to refer the success of all their undertakings to the Providence of God. Men were not so anxious for the terrestrial success of their ambitions as they were for God's blessing upon their efforts. All the energies of men were spent—in a sense—in the service of God.

Nothing now remains, however, but the bare bones of the pre-Reformation world, and this skeleton is a structure that has rejected Christ. Life has fled from it, and the means of resuscitating it have become, in a world almost wholly pagan, so ponderous that it is doubtful if much can be done with the corpse. But the end of *a* world, as M. Maritain remarks in "Culture and Religion," is not the end of *the* world. And, if I read his mind aright, M. Maritain believes it is more probable that the new Christendom will arise from new types of culture than from the ashes of the old.

> If these remarks are exact, the ideal of a new Christendom would seem to imply two different aspects or instances, according as it has to deal with purely temporal or profane structures in the political and economic domain (conceived, of course, in a Christian spirit) or with temporal structures as instruments of the spiritual.
>
> From the point of view of temporal autonomy or the Christian lay state, a new Christendom would adapt itself to a political-economic structure, assuring a cohesion between states and duly recognizing a proportionate diminution of sovereignty as the price paid for an international community organized in harmony with justice and friendship.
>
> From the point of view of the temporal as instrument of the spiritual, it would foster seats of Christian culture and spiritual life, dispersed throughout the entire world but united (morally not politically) in a single spiritual center, the Church, and not as during the Middle Ages, in a twofold center, the spiritual and the temporal—the Church and the Empire.

The danger of the medieval system was that the spiritual and the temporal were so closely entwined that the temporal claimed the status of the spiritual. Thus, in the early days of the Church, the Emperor Constantine aspired to rule the Church. Religion was confused with the culture of religious peoples, and the Kingdom of Heaven was in danger of being made to serve the ambitions of all too human men.

And now, when the spirit of that Christendom has departed from the structure which it informed, there is a danger that we may thwart the people's aspirations for a form of government that might make human life on earth less intolerable, by canonizing the material advantages which the lifeless structure sanctions. The privileges of a complacent and self-satisfied class, "which is blind to the very elements of social justice, and which may easily invoke religion itself to sanction its defense of its material advantages" ("Right and Left," by Jacques Maritain, *Blackfriars,* November, 1937, page 808) must not be allowed to prejudice the movement and progress which—in the sphere of the political, sociological and economic —characterize new phases of existence and life in the social organism.

The universal consciousness of modern man cannot, by any stretch of the imagination, be called "Godward." In fact the undisciplined energies of the post-Reformation world have so undermined the religious orientation of that world, that even Catholics may be found who are critical of the essentially basic Christian idea of cloistered religious spending their lives as a living sacrifice to their Lord and God. As for unreligious modern man, the notion is beyond him, and he will respond to every explanation given him with a bewildered, "Yes, I see. But what do they do?" Such is the essentially pragmatic outlook of modern man.

Unlike the medieval man (whether he was a good Catholic or a bad Catholic the Providence of God played a large part in his vocabulary; witness the writings of Shakespeare), modern man has no conception of what it means to consecrate his energies to God. This orientation has been succeeded, as M. Maritain points out in his lecture ("Culture and Religion") by the ideal or myth of the realization of man's freedom. It is his independence of, rather than his dependence upon, God that motivates his actions. If this is not always conscious or explicit, it is implicit in his philosophy and his ambitions.

On the other hand, everything in our modern world is not bad, but rather—on the contrary—there are many more ways of praising God in the modern world than there were in the medieval. Tremendous technical innovations have made possible a form of life and energy which our ancestors did not possess. We live under new constellations, under a heaven that contains and encompasses multimillions of light-miles, and myriads of stellar-nebulae. The spacious simplic-

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ity of the past, which was a concomitant of the medieval cosmos, has gone. So, too, has the gilded liberalism of the eighteenth and nineteenth centuries. And in the passage of time involved, man's own ambitions are mightier, and his control of his universe greater, than at the time of the Christian synthesis.

The continuation of Our Lord in our midst, in accordance with His words and by virtue of His Divine mercy, has not however ensured a temporal Christian society. The Church exists, rather more uncomfortably than comfortably, in the so-called "enlightened" countries. Now the gates of hell have prevailed, not against the Church, but against that world the blandishments of which all the saints have fled, and we have only the lifeless skeleton of a once alive and glowing Christendom.

This, I am sure, is what M. Maritain means when he warns us against endowing Franco's cause with all the providential and religious status of a Catholic crusade. It seems undeniable, judging from eye-witness accounts, that a great Catholic revival has occurred in Spain, but even this does not ensure the establishment of a Christian social order. We should, perhaps, ask ourselves the more pertinent question: Can Franco transform the legacy of the past in Spain? Can he restore civic virtue and civic liberty, through which can come those disciplined liberties that alone can create a truly Christian social order? The answer, at the moment, is almost definitely in the negative. For the Generalissimo himself has admitted that, should he be entrusted with the reins of power, a dictatorship of force must for a while prevail. Indeed, probably no other course would be justifiable.

The means for establishing a lay state along Christian lines are necessarily difficult. A leader today cannot afford to ignore the realities of the present, and he must be prepared, therefore, for radical innovations. He must also be reverent toward the past, and prudent—as the Church is prudent, endeavoring to sustain types of social structure that have stood the test of time. To preserve the balance that must at the same time both conserve and reform, a high spirituality and a pure intention are needed on the part of a leader.

> He will not try to juggle with history, piously invoking the past as a pretext for ignoring the present; he will not betray realities by a policy of sham, opportunism, and alliances with elements and interests with which he should have nothing to do. He will not boast of being the champion of principles which he betrays in practise, nor will be sacrifice essential ideals to immediate success ["Right and Left"].

Some of these reasons, no doubt, animate those who are somewhat disturbed by the hysterical enthusiasm with which Franco's cause has been supported by many Catholics. Nor is this fear at the fact that Catholics are supporting Franco—for this, as the letter of the Spanish hierarchy has made clear, is a Catholic duty—but rather at their failure to realize the true issues which face Catholic civilization in Spain as elsewhere, at their failure to make the necessary distinctions which must be made in giving the Generalissimo our support. For the result of such failure can only be to give the rest of the world an impression we do not mean to create: namely, that the cause of the Kingdom of God demands as means both the force of arms and the aid of modern warfare, the cheers of Catholic patriots, and the iron arm of dictatorship.

The generation of a dynamic passion for social justice amongst our Catholic people is one of our greatest problems. And the fact is, as M. Maritain implies, that it is almost impossible for those of us who have a job in our present social system, lulled to the false sense of security which liberal capitalism encourages, and wedded naturally to the structure of that social order which makes us so comfortable, to interest ourselves in what M. Maritain calls a "practically practical" way in our fellowmen. Apart even from this moral consideration, there is all the machinery of governmental legislation and philanthropy, to relieve us of this Christian duty.

In the realization of man's free will, a notion born, as we have seen, of the post-Reformation period, a tremendous variety of cultures have been erected. The world is returning again to disciplined liberties, and having rejected Christ, it is bound to build them in the beginning upon the political, economic and social ideologies that are the fruits of human endeavor.

Our task is to be quite sure, first of all, that we do not confuse these ideologies with the Kingdom of God. Secondly, we have to create, with the grace of God, dynamos of Christian influence. These dynamos, like the Papacy itself, will be temporal instruments of the spiritual. They will serve to spiritualize us, to make us realize that we are servants in a cause, that it will be God Himself, if so He Wills, Who will complete our work. They will teach us not to count upon the humanly strong, nor to be satisfied with appearances. They will teach us that realism which is rooted in the spirit of faith in God. Thirdly, there remains the practically practical, which we must and can do now. Anything done to restore to man, and particularly to the workers, their dignity as men is a work done for Christian justice.

In these few remarks I have tried to be faithful to the spirit of what M. Maritain writes. He has been misunderstood because he has plumbed a little deeper than the average person is willing to go. However, Catholics should realize the issues which are at stake, and the necessity of an uncompromising fidelity to the Truth.

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CHESTERTON AND THE ESSAY

By HENRY P. TUNMORE

TRYING to define the essay is like trying to define the novel—we only try. A veteran editor of English essays (Ernest Rhys, "A Century of English Essays") admits:

> So long as it [the essay] obeys the law of being explicit, casually illuminative of its theme, and germane to the intellectual mood of its writer, then it may follow pretty much its own devices.

Gilbert Chesterton had his own notion of the form:

> The essay is like the serpent smooth and graceful, and easy of movement, also wavering or wandering. . . . I suppose that the very word essay had the original meaning of "trying it on."

He pointed out that where "the medieval man thought in terms of the thesis . . . the modern man thinks in terms of the essay." He rebuked the modern man, not for being less dogmatic, but for only attempting to come to a conclusion, for doubting the ability of the human intellect to come to a conclusion.

One of the first things we notice about Chesterton's essays is that they do come to a conclusion. They are full of conclusions, almost too many for ready understanding. But whether the immediate conclusion be literary, artistic or psychological, it will usually be found linked to one of a few primary philosophic perceptions. Almost any example of his prose or poetry can be traced back to its root in his philosophy.

We can arrange these essays by their subjects: literary criticism, historical and biographical studies, miscellaneous essays; but we do not go very far by so doing. Through these three windows we may see differences of inspiration and of emotional pitch but not of method, for, if we try another window, I think we shall catch sight of a common and delightfully distinct way of writing.

According to Mr. Rhys an essay should be explicit. Is the Chestertonian essay explicit? As we look for the answer it will be helpful to remember that the word has at least two shades of meaning, clear and precise. In an essay on Boswell, G. K. points to a modern misunderstanding of Dr. Johnson:

> . . . A certain danger goes with . . . oversolemn treatment of the great Johnsonian debates. The truth is that nothing is so delicate, so spiritual, so easy to lose and so difficult to regain as the humorous atmosphere of a social clique. Frivolity is, in a sense, far more sacred than seriousness.

This last sentence looks a bit confusing—how can frivolity be sacred? But to continue:

> Anyone who regards this as paradoxical can easily put the matter to a test. Let him ask himself how considerable a number of people there are to whom he would tell, if necessary, a family tragedy. And then let him ask himself how many people there are to whom he would recount, in all its solemn detail, a family joke.

The apparent confusion has turned out to be a very precise judgment. The habit is typical. Chesterton, lover of word play, sometimes slipped into verbal tangles but far more often he only seemed to tangle, for he was also a lover of logic.

Another section in the law which Mr. Rhys lays down for the essay is that it should be "casually illuminative of its theme," seeming to bring forth illustrations without plan or accidentally. Chesterton usually set down his illustrations pretty casually and in the flash of the moment, though it was often an inspired moment. But not always. When he wrote about something quite precious to him, not just about books or art or psychology, he was apt to select more carefully, to strive for an image worthy of the truth he wished to convey. We cannot always feel sure when he means to be casual and when he is predominantly the artist.

In his "Short History of England," which is really a series of essays on the changing mental and moral outlook of the English people (G. K. was an unwilling accomplice to this title perpetrated by his publisher), G. K. comments on the habit which modern readers have of regarding the legendary court of Arthur as "a mirror of universal knighthood." He suggests:

> Probably the rhyme which runs
>
> "When good King Arthur ruled this land
> He was a noble king
> He stole three pecks of barley meal,"
>
> is much nearer the true medieval note than the aristocratic stateliness of Tennyson.

The illustration is both casual and characteristic. In "Orthodoxy" Chesterton lashes out at the scientific fatalism which was so much of a fad at the turn of the century, charging that we have no right to say that the snow is white because it could never have been anything else:

> . . . Snow is white on the strictly reasonable ground that it might have been black. Every color has in it a bold quality as of choice; the red of garden roses is not only dramatic, but decisive like suddenly spilt blood.

This illustration is characteristic but surely not casual. Chesterton is suggesting something very

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vital to his philosophy, his sense of design in the universe, his sense that "the world does not explain itself."

The third section in the "law" of the essay is that it be "germane to the intellectual mood of its writer." After reading a number of his essays we might say that he had many moods: belligerence, good-humored satire, passionate earnestness, and then we should have to decide which among them was the most meaningful. I think Chesterton had one mood which pervaded the rest, not just a mood but a purpose. It can be found in one of the essays from "The Defendant," the one called "A Defense of Nonsense":

> If, therefore, nonsense is to be the religion of the future it must have its own version of the cosmos to offer; the world must not only be tragic, romantic and religious, it must be nonsensical also. Religion has for centuries been trying to make men exult in the "wonders" of creation, but it has forgotten that a thing cannot be completely wonderful so long as it remains sensible. So long as we regard a tree as an obvious thing, naturally and reasonably created for a giraffe to eat, we cannot properly wonder at it. It is when we consider it as a prodigious wave of the living soil sprawling up to the skies for no reason in particular that we take off our hats, to the astonishment of the park keeper.

The passage has humor and fantasy, yet much more—wonder. We quickly sense how descriptive phrases have been chosen with the purpose of exciting in us the nerve of surprise, "of wonder at the shapes of things."

Why G. K. C. preferred this mood of wonder is a problem that belongs to a paper on his philosophy. Perhaps we catch a hint of one primary motive toward the end of the same essay:

> It is significant that in the greatest religious poem existent, the Book of Job, the argument which convinces the infiidel is not . . . a picture of the ordered beneficence of the Creator; but a picture of the huge and undeciperable unreason of it. "Hast Thou sent the rain upon the desert where no man is?" This simple sense of wonder at the shapes of things, and at their exuberant independence of our intellectual standards and our trivial definitions, is the basis of spirituality as it is the basis of nonsense.

He would make us acknowledge that the instinct of wonder is a primary thing because it leads to spiritual faith.

An essay by Chesterton is like a wanderer who steps aside from the beaten path to drink in the wild richness of the forest, yet never fails to return. We saw that his own definition of the essay stressed that wandering. His essays do come to a conclusion but usually through many parentheses and digressions. He wrote an essay on H. G. Wells, in "Heretics," in which we do not meet Mr. Wells until page six, our delay being chiefly caused by the fact that G. K. was less concerned about Mr. Wells than about Mr. Wells's ideas. He was always concerned about ideas, though he refused to see people simply as vehicles for ideas. If we want another reason for the wanderings of his essays, perhaps we shall find it in a more general difference between French and English minds. It is the difference between the strictly geometric pattern of a French garden and the rambling maze which is an English country estate.

Some critics tell us that most if not all of Chesterton's prose is made up of essays. It would be truer to say that most of his prose is episodic, that is, conceived in a sequence of loosely connected parts. Any one of the "Father Brown" stories and some chapters in the "Autobiography" can be thoroughly enjoyed by themselves, but are scarcely essays. Even when we have allowed that many of G. K.'s works are episodic we should be willing to see that the cream of his thought was poured into a few books of assiduously sustained brilliance like "Orthodoxy" and "The Everlasting Man."

I think it will be found impossible for anyone to talk or write lucidly about G. K. C. without referring to some extent to his philosophy. I have tried to show how he handled the essay, considered as a form. But for him content was much more vital than form. "In the end," he says, "it will not matter to us whether we wrote well or ill. . . . It will matter . . . greatly on which side we fought." I have a hunch that Chesterton's esays will matter in the life of his books, because the form allowed such full play for that tingling joy and love of battle which were rather reined in when he wrote in other forms. It was the briefest and therefore the most effective form in which he could waken the human nerve of wonder.

Physicist in the Snow

Rub your cheek on the winter air
Furry with snow.
Touch distance in the cloud's gift
Falling everywhere
On the cloud below.
Between the two soft woollen skies
Threaded with familiar snow,
Walk in the child-remembered air.
Forget what lies
Beneath the surface of the drift
In the snowdust where the atom is,
The terrible, coiled universe
Of matter, the tropic snake
Of truth, which is the curse
Of too much thinking in this place
Of easy snow and falling flake
And simple air on the childish face
Apple-bright with snow.

MARSHALL SCHACHT.

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CATHOLIC PRESS VICTORY

By MAURICE S. SHEEHY

THE DRIVE for decency which this country has witnessed during the last few years should be a valuable lesson for those who control entertainment facilities. In February, 1930, a production code, devised with the assistance of the Reverend Daniel A. Lord, S. J., was presented by Mr. Martin Quigley to the Association of Motion Picture Producers. This action was based on the assumption that most producers were willing to regulate motion picture entertainment according to commonly accepted norms of morality. The code, however, failed of its purpose, and in 1934, under the direction of a committee of bishops, an effort was made to organize and educate public opinion to eliminate the flagrant abuses to which motion pictures had become subjected. It was a movement which received the commendation of the Holy Father in the papal encyclical of July 2, 1936, and the support of a large body of the American public. On December 12, 1937, the bishops of the United States requested that the pledge of the Legion of Decency be renewed by Catholics and a conservative estimate is that on that date 10,000,000 responded.

On the evening of December 12, an attack from another quarter was made upon moral and religious sensibilities. For the past year the number of off-color jokes and offensive radio performances had gradually increased, partly perhaps because there was little effort outside the industry to scrutinize critically the programs which enter almost every home. It was assumed that no station and no sponsor would be so remiss in judgment as to offend millions of listeners. No one imagined that an actress whose fame depended upon daring innuendoes and bawdy performances would ever be permitted to interpret the Bible. And yet that is precisely what happened in a program with between 15,000,000 and 25,000,000 listeners, ranging in age from six to ninety, and assembled primarily to hear Edgar Bergen and his precocious protégé, Charlie McCarthy. Others on the program were Nelson Eddy and the writer's former student, Dominic Felix, better known as Don Ameche, who had announced in a syndicated interview of November 23 that he would never read a line of offensive dialogue, adding: "After all, it isn't necessary. Entertainment should never be off-color." In fairness to Mr. Ameche, it should be stated that during seven years as an entertainer on nation-wide broadcasts, he lived up to that ideal scrupulously, and also that he fulfilled his contract in this instance under protest, and it was in defense of his interests that I protested this program five days before it was given.

How the travesty on the Garden of Eden ever was allowed to go on the air is still a mystery. The officials of the National Broadcasting Company, whose idealism and integrity have earned for them widespread admiration, allowed this playlet, which was neither humorous nor entertaining, to slip by without careful censorship. Those who purport to know the inside story maintain that the situation resulted partly from eleventh hour changes in the script and partly from Mae West's highly suggestive reading of the lines. They point out that the script finally used had not been rehearsed and that it shocked listening officials to such an extent that they debated cutting off the program. It may be added that in recent months broadcasting has become Hollywood top-heavy, and N. B. C. has only started to readjust its personnel to the fact that most programs are now coming from the motion picture capital. The sponsors of the program, when the protests came fast and furious, shifted all responsibility to their advertising representatives, who both accepted the responsibility and took steps to check more carefully radio scripts over which they have control.

Having heard the broadcast, the writer took it upon himself to call the attention of the Catholic press and officials of certain Catholic organizations to the program, an action which, it is gratifying to note, was in most cases superfluous. The editor of the San Francisco *Monitor,* Mr. Gordon O'Neill, had already prepared a scathing front-page denunciation of the program. Mr. Vincent De Paul Fitzpatrick of the Baltimore *Catholic Review,* president of the Catholic Press Association, heard enough of the program to send him into immediate action, as did Father John S. Kennedy of the Hartford *Transcript.* The Monday morning mail of Mr. Pat Scanlon of the Brooklyn *Tablet* was filled with letters of protest. Fortunately, the editors of the *Catholic News,* the publication located nearest N. B. C. headquarters, were keenly aware of the challenge to decency. THE COMMONWEAL carried notice of the program in its editorial comment. The organs of the Catholic press were one in their protests. Every Catholic paper brought to the writer's attention the week of December 19 had trimmed its decks for a battle for decency. So instantaneous and overwhelming was the reaction against the program that apologies were forthcoming within four days, both from the advertising sponsors and the broadcasting company.

Meanwhile, the Federal Communications Commission, through Chairman McNinch, called for the script and the electrical transcription of the program. "Every person holding a radio station license," said Chairman McNinch, "has the legal as well as moral duty and obligation to protect the public from offensive broadcasts." Congressmen Connery of Massachusetts and O'Toole of New York, unsolicited, took the floor of Congress to protest against the broadcast. Congressman O'Toole heard it in the home of a friend, excused himself immediately, and started within ten minutes an agitation for congressional action on the defilement of the air waves.

By December 16, the offensive radio program was causing concern even to callous Hollywood. For that fact, the Catholic press was largely responsible, although a very great number of protests were sent in by non-Catholics. Radio, which had tried with some measure of success to keep its house in order, faced a challenge which could not be ignored. So impressive were the quantity and the quality of indignation aroused that motion picture producers even issued orders forbidding their stars to broadcast unless their scripts were previously censored.

Monsignor Michael J. Ready, general secretary of the National Catholic Welfare Conference, was largely

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responsible for a satisfactory conference held in Washington with Stanley Resor, president of the J. Walter Thompson Company, which handled the radio broadcast for Chase and Sanborn; Frank Russell, vice-president of the National Broadcasting Company; James Hayden, professor of radio law at Catholic University; the writer and others. This conference elicited apologies and made it evident that drastic steps would be taken to prevent offense in the future.

In the voluminous correspondence which developed as a result of publicity given the writer's protest, many persons expressed the wish either that the Legion of Decency, which has done such creditable work in elevating the standards of the motion picture entertainment, be extended into this field or that a separate organization be projected to protect radio from obscene and irreligious influences. Of these two procedures, the former seems the more desirable, insuring as it would the valuable experience of the organizers and executives of the Legion of Decency. However, if one may judge from comment in the secular press, neither step is an immediate necessity. Radio programs are being subjected to such careful scrutiny as has never been attempted before, and those holding radio licenses know that one more such offensive program will bring upon them dreaded and drastic legal censorship.

From a study of the correspondence and newspaper comment concerning this unfortunate incident, two conclusions seem tenable: (1) There are still enough decent people in America to protect this country from irreligious and morally offensive programs, if they are properly informed and organized. (2) The Catholic press, which won a decisive victory for the cause of decency, has potency of which its most sanguine supporters are only vaguely conscious. In a question of this kind where information is laid before the editors promptly (as it was by the very efficient N.C.W.C. News Service), Catholic newspapers alone can make unprofitable any such adventure in public indecency.

Perhaps, as a result of this successful protest, the radio may be made a more effective instrument in the cultural and educational progress of this country. It must be remembered, however, that the primary consideration of radio advertisers is interest. As Mr. William S. Paley, president of the Columbia Broadcasting Company, said in a statement before the Federal Communications Commission, October 17, 1934: "Every radio program presentation—including the educational program—must have in it a vital creative spark. Every program must appeal either to the emotions or the self-interest of the hearer, and not merely to his intellect, if it is to hold him." It would be a great contribution to religious education were our Catholic theatre groups to prepare for this particular field of service. Religion is item number one in the self-interest of so many people that religious themes, such as presented in the Ave Maria hour, supply an inexhaustible field for Catholic dramatists who do not wish to ape ancient Hollywood. I say "ancient Hollywood" because I am convinced that the new leaders of the motion pictures and radio now realize that indecency is, among other things, bad business.

Communications

DR. EDWARD McGLYNN

New York, N. Y.

TO the Editor: In our acolyte days there hung above the parish priest's desk a photograph of the first students in the American College at Rome. In that small group were young levites who were to figure large in later life: Patrick Riordan, destined for the archbishop's chair in San Francisco, Michael Corrigan and Edward McGlynn. In later years the parish priest said with a twinkle: "The rivalry between Corrigan and McGlynn began in Rome."

Cardinal McCloskey left two legacies to his successor: the cathedral debt and the McGlynn affair. John McCloskey walked on the sunny side of Fifth Avenue; he did not quarrel with causes, but waited for funerals. "His consummate prudence and his profound knowledge of men kept him from giving issue to movements which he felt could best be trusted to the gentle hand of Time" ("Life of Cardinal McCloskey," by Cardinal Farley).

On May 26, 1870, Father Preston wrote from Rome to his chancellor: "I prefer to say nothing of the McGlynn difficulty just now. The whole question is one which we shall have to take into serious consideration on my return. . . . I may observe that Dr. McGlynn has many friends here, and the violent attacks of McMaster [editor of the *Freeman's Journal*] have excited a strong sympathy in his favor, especially among some officials of the Propaganda."

When Michael Corrigan succeeded to the cathedral throne, he left the debt stand for his successor and tackled the "McGlynn difficulty." It was an opinion then that Archbishop Corrigan was not fortunate in having as advisor the former chancellor who became his vicar general. Preston was a convert, ordained at Fordham Seminary in 1850, along with John Murray Forbes, whom the diocese humored for ten years, until "his apostasy, which has always been somewhat of a mystery." Both converts were influenced by the Tractarian Movement.

Vicar General Preston was a soldier for authority, a rigorist for discipline, of narrow viewpoint and intolerant of Dr. McGlynn's advocacy of Henry George's political economy. More than any other man, Cardinal Gibbons prevented "Progress and Poverty" from a place on the "Index." He was not, however, partizan to Dr. McGlynn, and refused to interfere in diocesan discipline.

Much historical data went into the fire when, near the end of his days, Archbishop Ireland sifted his large correspondence at the hearth of his bleak house in St. Paul. It would be interesting to know how far the quarrels between Archbishop Corrigan and Dr. McGlynn—and Bishop McQuaid of Rochester and Father Lambert—influenced Rome in sending an Apostolic Delegate to Washington. "The numerous complaints sent to Rome by priests who have real or fancied wrongs are much to be deplored. I fear very much that the Holy See may use these appeals as a pretext for sending us a permanent delegate" ("Life of Cardinal Gibbons," by Allen Sinclair

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Will). Roman wisdom did not begin with the landing of Columbus.

The Delegate (Satolli) arrived in 1893; soon after, he lifted the excommunication from Dr. McGlynn, who two years later was appointed pastor of Newburgh. Dr. Burtsell, his friend and defender, was also restored, and made parish priest of Roundout. For a long time there remained the clerical saying, "He goes up the river," when a curate was promoted from the city to a rural pastorate on the Hudson.

Even half-forgotten controversies retain their lesson. One who recalls Dr. McGlynn after his restoration remembers there remained in him no rancor. Of unusual talent, strong personality and a determination streaked with obstinacy, he was a delightful conversationalist; he had Celtic humor and was entirely at ease in the Italian language. With him excommunication was buried by memories of happy years among his people at St. Stephen's. That too is true of Father Lambert who lost at Waterloo and won at the Tiber, and said of Rome: "It is the most just court in all the world." Headstrong men who battled for what they believed a noble cause, finally surrendered gallantly, to spend their remaining years in peace.

Rev. Peter Moran, C.S.P.

SAINTS OF THE ORTHODOX CHURCH

Garrison, N. Y.

TO the Editor: The contention regarding the sole and supreme test of personal sanctity in the Orthodox Church being somewhat clarified by the letter of Father Thorning in The Commonweal for January 7, it behooves me now to answer the two questions asked of me by Father Thorning in the same letter. To the first question, I am willing to answer in the affirmative. To the second, my answer can only be in the negative, of course. And I may add here that Photius is a local saint of the Greeks only; the Russians do not place him in their calendar.

In my letter to The Commonweal (of December 17) I have proposed no private claims or contentions. I simply stated briefly and objectively the positive teaching of the Orthodox Church, which is that of the patristic period, defined solemnly by the Seventh Ecumenical Council of Nicaea and renewed and reconfirmed in the decrees of the Council of Trent. There is nothing in the Tridentine decrees to which the Orthodox could not subscribe. They do not, of course, have a strictly detailed process of canonization common to all of the autocephalous churches, as the Catholics have in the decrees of Pope Urban VIII, promulgated centuries after the schism.

Reverend Bernard J. Otten, S.J., in his "Manual of the History of Dogma," speaking of the saints of the early Church makes this general remark: "Anyone, whether martyr or not, who is with God in heaven, is by that very fact deserving of veneration. But whether the Church will think it expedient to accord him public veneration is another matter" (page 451). This prudent remark of the learned Jesuit would be a safe attitude to follow in regard to the cult of saints of our separated brethren.

Having the means of sanctification it is quite natural for the Orthodox to strive for sainthood. In my humble belief Russia today has a great number of saints who are suffering for their faith and who when they reach heaven will pray that their fellow Orthodox may be given the grace of conversion to the One Church, the Fold of Saint Peter, that they all may be one even on this earth. Beatific vision will open the eyes of the soul to see everything face to face.

Rev. P. Chubaroff.

WHY ARMAMENTS?

New York, N. Y.

TO the Editor: It was with intense interest that I read the article "Why Armaments?" in the January 14 issue of your esteemed weekly. As a young man, liable to conscription in case of war, I am appalled by the astronomical sums lavished upon battleships, while the human material we now have is permitted to form habits that foster selfishness and softness.

Although the figures given by Dr. Thorning are most impressive in the case of Sweden, there are similar statistics for the United States which show that the children in the school population are reaching a stationary position and may soon begin to slide. When that time comes, our mammoth public institutions of learning may be turned over to other uses.

It is particularly refreshing to find that the author of this essay was willing to face the facts which confront conscientious Jewish and Christian leaders in the city of New York. Whether we like it or not, religion is not the significant factor it once was in limiting the use of contraceptives. It is good to see that some sociologists are not blind to this situation.

Raphael N. Brewster.

Emmitsburg, Md.

TO the Editor: The excellent discussion by Mr. Barry Wells in the January 21 issue of The Commonweal gives me an opportunity to associate myself with him in his abhorrence for the militaristic system and its constant emphasis on the need of "future soldiers."

My purpose in writing the article was to indicate the irony of a situation where "arms accumulate and men decay." Perhaps this purpose would have been more clearly established had I added a single word, the one I now place in italics: "Conscription supposes—but cannot create—the millions of young men whose *tragic* destiny it is to face the cannon and machine-gun nests."

As vice-chairman of the Social Relations Committee of the Catholic Association for International Peace, I have an obligation to clarify my attitude on this important subject. I am grateful to Mr. Barry Wells for giving me that opportunity.

Rev. Joseph F. Thorning.

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Seven Days' Survey

The Church.—In various dioceses in the United States the Knights of Columbus are undertaking a concerted drive for subscriptions for Catholic periodicals during Catholic Press Month, which extends throughout February. * * * The N.C.W.C. News Service reports that the officers of the J.O.C. (Young Christian Workers) dined at the home of Cardinal Verdier of Paris on the feast of the Epiphany. "The same day Cardinal Verdier went to Suresne, the suburb west of Paris, to preside at the distribution of the *galettes des rois* (cakes from the Magi) to the little Spanish refugees from Guernica." * * * The Catholic Interracial Council of New York has adopted a resolution denouncing the filibustering tactics of the United States Senators who are holding up the passage of the Wagner-Van Nuys Anti-Lynching Bill despite the overwhelming national sentiment in favor of its enactment. * * * Because of the impossibility of fulfilling some of the most solemn acts associated with the celebration of the Holy Year of Santiago of Compostela, Pius XI has extended the Holy Year until the end of 1938, when it is hoped that the Spanish Civil War will be over. * * * Native seminarians under the Maryknoll Fathers at Kongmoon, South China, went on a diet for a month to raise funds for the victims of the present Sino-Japanese conflict. * * * The history of St. Peter's Basilica at Rome and musical selections from early plain chant to the modern compositions of Monsignor Perosi were included in the first program of a Catholic Culture Series presented at the Loyola High School of Hollywood, Calif. * * * The Institutum Divi Thomae of Cincinnati is planning a Cancer Foundation to extend its researches.

The Nation.—One of the most important pieces of legislation piled up behind the Senate anti-lynching filibuster was the housing measure, which entered inter-House conference after the special session. The Lodge amendment, providing that the "prevailing wage" shall be paid labor on government-financed housing projects, was taken out of the bill in conference. * * * It was expected that Congress would receive from the executive a single message on all armaments, containing a special budget which would include army, navy and aviation requests, totaling in sum about $1,000,000,000. * * * Following the Chattanooga court decision and the offer of Mr. Wendell L. Willkie to sell out the Commonwealth and Southern utility corporation, "as a desperate measure," the TVA authorized Director David E. Lilienthal "to conduct negotiations with private utilities and with municipalities, mutual associations, rural associations and other public agencies, looking toward the possible sale by private utilities of electric properties to such public agencies and to the TVA." * * * Governor Philip La Follette has proclaimed Wisconsin Cooperative Week for February 14 to 18, to "take inventory" of the possibilities of "service through cooperative action." Wisconsin is the first state to require a study of cooperatives in the public schools. * * * Senator Glass joined the anti-holding company front by preparing a bill for the liquidation of bank holding companies to become effective over a five-year period. * * * The Ways and Means Committee ended its hearings on the revision of the Internal Revenue Act, January 25, and expected its plan to be agreed upon by Congress. The "third basket" tax was the hottest center of debate. This is a special surtax on higher profits of closely held corporations. * * * Plans for the Washington meeting of about 500 representatives of "small business" on February 3 were completed.

The Wide World.—Premier Chautemps's new government excluded Communists and failed to obtain the participation of the Socialists. The Radical Socialist Cabinet is regarded as transitional. * * * The first German tax on church property was imposed on buildings employed as church schools or for youth meetings, as well as some other property employed for social work. The most recent government loan was oversubscribed. Record figures for both exports and imports enabled Germany to close 1937 with the largest foreign trade gains of any large industrial country except the United States and such smaller countries as Belgium and Czechoslovakia. * * * The marriage of King Farouk of Egypt and Farida Zulficar was celebrated in Cairo. * * * Two Italian planes, one of them piloted by Bruno Mussolini, completed a 3,200-mile flight from Dakar, French West Africa, to Rio de Janeiro. * * * Madrid, Barcelona and Valencia were severely bombed by the Nationalists. Loyalist planes bombed Ceuta. * * * Premier Octavian Goga of Rumania announced that he would conclude treaties of friendship with Germany and Italy. * * * A mixed Brazilian-American trade committee was appointed to effect an increase in the exchange of products.

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The Irish Question. — Viscount Craigavon, Prime Minister for Northern Ireland for seventeen years, refused to consider the possibility of reconciliation and unity between Ulster and Ireland. Ulster, he declared, enjoys a special position as a link between America and Britain. But if Ulster were embraced within an Irish republic, that would go a long way, in his opinion, toward shattering the good relations between Britain and America. The opinion has been frequently expressed that England would object to a union because it wants to keep a foothold in Ireland, "and the further the republic withdraws from the Empire, the more important the retention of Ulster becomes." Britain has built an airdrome at Aldergrove and a seaplane base at Lough Foyle, extended her military establishment at Ballykinlar, and formed for the first time a territorial army in Ulster. Another flying ground is under consideration. Mr. De Valera believes that a

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feasible solution of the question would be to leave to the Belfast Parliament its present area of jurisdiction as a local parliament, giving to all Ireland a parliament constituted on the basis of proportional representation, the reserved powers as at present retained by the British Imperial Parliament. "Of course," he said, "the Belfast Parliament could not justify any claim to its present boundaries, even as a local parliament, but on a guarantee of fair treatment for the Nationalist minority that might be tolerated under an all-Ireland parliament. In any case, union and intercourse would bring about good feeling and eliminate the present antagonisms."

High Wages.—An important dilemma of modern capitalism is intimated in the recent declarations of some of our leading advocates of a high wage economy. President Roosevelt in a carefully prepared statement to the press emphasized his unwavering allegiance to the high wage principle. Except for hourly rates in the building trades in certain localities he declared himself as unalterably opposed to wage cutting as a means of lowering the cost of materials, since the country needs increased purchasing power rather than the reverse. He refused to answer directly a question why reduced costs did not necessarily involve lower wages. Scattering reports of minor wage reductions and rumors of impending cuts were given as the reason for the President's statement. At the convention of the United Mine Workers, John L. Lewis painted a gloomy picture of the present recession and continued, in characteristic style: "All we need now in this country to encompass and insure a complete and most devastating social and political debacle is to reduce the price of commodities and reduce the wage structure of this country." Monsignor John A. Ryan at the Catholic Conference for Industrial Problems in Brooklyn declared: "The great bulk of saving comes from the earnings of capital; that is, from interest and dividends. The great bulk of the increase in spending must come from the earnings of labor. Therefore we must decrease the former and increase the latter. Labor's share should be increased [from 66.5 percent in 1936] to between 70 and 75 percent of the national income."

China.—Scattered fighting was reported from various sectors of North China, with minor engagements in the vicinity of Shanghai and Nanking. The chief action was reported along the Tientsin-Pukow Railway where rain, snow and mire have been holding up the Japanese columns which are converging on the important center of Suchow. Serious disorders were reported in Nanking, where Japanese troops, out of hand, were accused of continued atrocities; only diplomatic officials were permitted to visit the stricken city, which was once the symbol of China's regeneration. The Japanese peace terms, which had been forecast with reasonable accuracy, were announced by Foreign Minister Hirota. They include cooperation with Japan and Manchukuo in anti-Communism, the establishment in China of special demilitarized zones with "autonomous" régimes in localities where it is deemed necessary, economic collaboration of China, Japan and Manchukuo, and a war indemnity. Hirota stressed the point that North China would not become another Manchukuo. With the failure of German attempts at mediation Britain appears to be coming to the fore. In order that the British sphere of influence in South China be maintained, the Japanese are said to be willing to spare the great port of Canton, and in return the British will see to it that no munitions are permitted entry there. A genuinely heartening note is the anouncement of various large-scale projects of relief, for observers report the most pitiable conditions in China today. The League of Nations has dispatched a commission to fight the epidemics that annually take such a toll of Chinese lives. President Roosevelt has approved the plan of the American Red Cross to raise $1,000,000 for Chinese Civilian Relief, while Representative Culkin of New York has introduced in Congress a bill which in the name of humanity calls for an appropriation of $5,000,000.

Farming.—The agriculture bills passed by both Houses during the extra session were proceeding fairly smoothly through conference. The Boileau amendment, which would prevent farmers who took land out of crop cultivation from using their land in a way to compete with the dairy or livestock industry, was most vigorously attacked and then changed essentially by the conferees. Crop loans were made mandatory when corn should reach 75 percent or less of its parity price; cotton and wheat, 52 percent. The government and the Chamber of Commerce both pointed with more concern to the problem of unemployment on the farms. The Chamber of Commerce estimated that 3,000,000 persons are employed full or part time on 7,000,000 farms of the country, and they are in bad shape now. Technological change is undermining their work. Last year in Iowa alone, 15,000 to 20,000 workers were supposed to have been displaced by mechanical corn pickers. Government inquiries show that during the 1920's the annual payroll for farm labor averaged about $900,000,000, while now the rate is $600,000,000. This set of estimates shows that in August there are about 2,600,000 workers employed on farms, and at the low point of the year, January, only 1,600,000. Meanwhile the International Wheat Advisory Committee, set up in 1933, published estimates of a huge wheat surplus in 1938. Excluding the U.S.S.R., China and Manchuria, the expectation for 1938 production is 4,020,000,000 bushels. The 1937-1938 mid-year to mid-year consumption was estimated at 3,614,000,000 bushels. On August 1, 1937, the world stock of wheat, excluding those same countries, was 520,000,000 bushels.

Mexico. — Various administration officials expressed their views on the sudden change in trade relations with Mexico. The impression which Ambassador Josephus Daniels conveyed to Mexican officials was one of "both great surprise and regret" at increased duties of from 100 to 200 percent on the chief imports from the United States. He pointed out that such action was "contrary to the spirit" of the recent Pan-American Conference at Buenos Aires. Eduardo Suarez, Mexican Finance Minis-

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ter, pleaded stabilization of the peso in reply, but importers maintained the object of the decree was a new trade treaty with the United States. Secretary Cordell Hull presented the matter within the framework of the assurances given at the Pan-American Conference to work for increasing international collaboration through lower tariff barriers and deemed Mexico's action a most unfortunate move in the wrong direction. Secretary of the Treasury Morgenthau announced that he had received no request to cancel his silver-purchase agreement and declared that our silver policy was independent of other matters. Mexican importers reported heavy cancellations of orders in the United States and elsewhere. Official action by the administration awaits a complete analysis of the new tariff. There was considerable agitation over the killing of eight Mexican workers in clashes between the Confederation of Mexican Workers and the Regional Confederation of Mexican Labor at Orizaba and Jalapa, Vera Cruz. President Cárdenas himself intervened at a joint meeting in Mexico City. Governor Chapital has decreed that on payment of 300 pesos each 100 priests will be authorized in Oaxaca. This compares with 20 officiating there now and 167 before 1926.

Labor.—The Executive Council of the A.F.L. held its quarterly meeting in Miami and insisted upon its pacific intentions toward the C.I.O. The most important problem for the meeting was the purge being prosecuted against C.I.O. affiliates in the state and local labor federations. This purge was called "all but complete," and the C.I.O. has retorted by setting up a regional organization paralleling the A.F.L. throughout the country. The United Mine Workers, key union of the C.I.O., was holding its biennial convention at the same time. There was much talk of President Roosevelt for a third term. An account was rendered of the finances of the union. The account on hand, June 1, 1937, was $3,563,772.54. Income from June to December was $1,497,426.62. Expenditures for that period amounted to $2,625,531.13, and the union had on hand December 1, 1937, $2,534,668.03. A strong union drive in the chemical idustry appeared likely, and President Lewis reported to newspaper men that the slump has hit the C.I.O. but "has portrayed more adequately the need for labor to organize," and he predicted that with the upturn there will be a huge influx of workers into the industrial unions. * * * The Maritime Commisison issued a further report on labor in the shipping industry: "Although the commission has recommended remedial legislation, no lasting cure will be effected until the jurisdictional strife now prevalent in maritime labor is terminated and a more cooperative working arrangement is reached by the unions and the ship operators. . . . Chaotic labor conditions, signalized by demands of crews, 'sit-down' and 'quickie' strikes, and slipshod performance of duties, are characteristic of the industry." The commission wants the creation of a mediation board similar to the one provided by the Railway Labor Act, the organization of a system of training young men as seamen, continuous employment of seamen instead of the "archaic system" of signing for each voyage.

Oil Trial.—A jury of farmers and small-town business men, after less than nine hours' deliberation, handed in a verdict in the federal court in Madison, Wis., which convicted sixteen major Midwest oil companies and thirty executives of criminal conspiracy to raise and fix gasoline prices during 1935 and 1936. The law makes possible a maximum penalty of $5,000 against each company and a $5,000 fine or a year in jail for the defendant company executives. The government contended that the major companies' relatively small purchases on the spot market were at progressively increased prices, thus increasing their returns from the comparatively large amounts sold to jobbers. Defense lawyers argued that the buying program followed in principle the industrial stabilization program under the NRA and that through individual purchases of surplus gas from the small refiners, the large companies prevented dumping and demoralization of the market, restored fair competitive conditions and brought about a price parity between crude oil and gasoline. The case will probably be carried to the Supreme Court.

National Parks.—Arno B. Cammerer, speaking at the final session of the conference on national parks called by the American Planning and Civic Association in Washington, revealed that more than 15,000,000 made use last year of the national park and monument system and that the total area of the system is approximately seven-tenths of 1 percent of the total land area in the United States. In 1935, the American public spent one-third more for recreation than the federal government for recovery and relief, and more than the Federal Treasury collected from all tax sources. Urging conservation in the park and monument system of those areas and objects that are primarily valuable for the inspiration of the nation, Mr. Cammerer, the present director of the system, stated that he saw no grounds for apprehension about such a program. The national park and monument system, he pointed out, is not a luxury but a legitimate and thrifty investment in natural and human resources.

Non-Catholic Religious Activities.—The first interfaith conference on Consumers' Cooperative and Credit Unions is scheduled for Washington, D. C., February 14 and 15. It will be sponsored by the Committee on the Church and Cooperatives, Industrial Division of the Federal Council of Churches; the Social Justice Commission, Central Conference of American Rabbis; and the Social Action Department of the National Catholic Welfare Conference. The religious aspects of cooperation will be dwelt upon by Reverend James Myers, Rabbi Edward L. Israel and Father Edgar Schmiedeler, O.S.B. Mr. E. R. Bowen, secretary of the Cooperative League of the U.S.A., will speak on "The Basic Principles of Consumers' Cooperation." Other meetings are being arranged, at Boston on February 20, 21, 22; Columbus, Ohio, at the conclusion of the Ohio State Pastors' Convention; and one for the Central Atlantic States, probably at Madison, N. J. * * * If democracy is to weather the present crisis, religious colleges must be made stronger and more effective, Dr. Frank W. Padelford, president of the Council

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of Church Boards of Education, told the council members in session in Chicago, January 24. Dr. Paul Hutchinson, managing editor of the *Christian Century,* attacked the giving of honorary degrees to politicians and financiers, also criticizing crooked college athletics, political manipulation of collegiate elections by students, and abuse of National Youth Administration grants, both by faculties and students. * * * Commenting on the current cycle of plays with a religious theme that has already given Broadway four such plays this season and which promises two more within the month, the New York *Sunday Mirror* editorially comments that "these plays, poking fun and arguing about religion and churches, proves this point: Religion makes news. People are interested in religion today, and they are willing to talk about religion without getting sore and closing their minds to new opinions." "In any age, and in any nation, that is news."

Sickness.—The National Institute of Health made public a preliminary report on the results of a "national health inventory, the most comprehensive and widest in scope ever taken in the United States," made during the past two years by the Public Health Service in conjunction with a $4,000,000 grant of the Works Progress Administration. Characterized as a "nation-wide family canvass of sickness in relation to its social and economic setting," the preliminary report consists of five bulletins. The first three made public deal with the significance, scope and method of a nation-wide family canvass of sickness in relation to its social and economic setting," "an estimate of the amount of disabling illness in the country as a whole," and "illness and medical care in relation to economic status." This report emphasizes the lack of free hospitalization in the country as compared with the city. "Over 65,000,000 people in the United States live in communities of 10,000 population or less or in rural areas, and 18,000,000 people live in counties in which no hospital of any kind exists," the summary states. "Consequently the problem of adequate hospitalization for the lower income groups in this vast number of communities of small population presents a problem of very serious proportions." Two subsequent bulletins, available in February, will deal with the distribution of specific illnesses.

New Industry.—With the dedication on January 19, in Detroit, Mich., of a new factory for Diesel engine production and the largest laboratory in the world devoted solely to the study of Diesel problems, General Motors Corporation disclosed plans for undertaking the mass production and sale of small, light-weight, two-cycle oil-burning engines for all purposes. A feature of this announcement is that the corporation intends to produce "packaged power" units, comprising small Diesel engines and generators, in stationary and portable models, complete with base and wiring, which can be set up with little more trouble than is required to plug in to a source of electric current. The engines can be used for any direct-drive prime mover operation such as tractors, hoists, trucks and pumps. The complete line, ranging from 22 to 1,200 horsepower, is to be built so that more power can be readily obtained by the use of additional units. Mr. R. K. Evans, General Motors vice-president, said the unusual features were, "Rotating masses and reciprocating forces are balanced by a unique and highly efficient independent balancing mechanism which cancels vibration. The crankshaft can be rotated in either direction. Blower, water pump, oil cooler, governor and fuel pump can be mounted on either side of the engine, regardless of the crankshaft rotation. Exhaust gas and cooling water manifolds also may be grouped on either side, irrespective of other accessories. This permits installing the engine in extremely close quarters where only one side is accessible for servicing. The advantage of this in boats is particularly apparent." The laboratory is in itself a place of wonders. The modernistic building is so completely sound-proofed that one hears from outside only a hum, although thousands of horsepower are being developed on the test stands within. Inside the building, although big and little engines were running on endurance and other tests, one could talk easily at all times. The building was purposely constructed on deep piling on marshy ground, and each engine test bed is on a separate structure of steel and concrete piles which isolate it.

The Frontier.—Interesting additions to the perennial debate upon the influence in American history of the frontier were made recently by an article in the New York *Times* by James Truslow Adams and an answer by Charles A. Beard, in which he calls upon his experience in his grandparents' home and disagreed with urban historians. Mr. Adams contended: "On each frontier the same fundamentals were driven home. A man had to depend upon himself. . . . With no police or courts, he was a law unto himself. . . . The frontier bred narrow views and intolerance. . . . There was no time or opportunity to enjoy literature or the arts." Mr. Beard replied: "Apart from stray fellows, the unit of the frontier was not a man. It was a family." He then takes up the immense work, economic and cultural, of the women. "Speaking of literature, I cannot recall a single family among the old pioneers that did not have a few books, usually the much-thumbed Bible. . . . On the frontier that I know something about there was intolerance, perhaps, but I did not see or feel it. Men and women of many nationalities and religions mingled there. Their spirit, as I saw it exemplified, was one of mutual helpfulness, not of bigotry. . . . The frontier was crude in many ways, no doubt. But the frontier was far removed from the harsh, materialistic picture which Mr. Adams and his colleagues are fond of giving us. Now I come down to the individualism business. Neither the man nor the family stood alone, save perhaps in isolated cases. . . . Pioneers were individuals, of course, and had a strong sense of individual responsibility—perhaps stronger than some of the great bankers in charge of fiduciary trusts in 1928. But pioneers were not striving to get trade or jobs away from the neighboring pioneers. Their profit was the spirit of neighborly helpfulness—in work, in times of adversity, in hours of celebration. The spirit of the frontier was communal, not communistic."

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The Play and Screen

One Third of a Nation

THE FEDERAL THEATRE PROJECT'S "Living Newspaper" has at last produced something not only interesting dramatically but factually honest. Its preceding productions have had bite and invention, but have been one-sided and at times positively destructive. "One Third of a Nation," however, at least in its presentation of the facts of New York housing, has overstated nothing. President Roosevelt's statement that he found "one third of a nation ill-housed, ill-clad and ill-nourished" gives the title to the production. Of course the "Living Newspaper" always has an axe to grind. This time it is the necessity for federal aid in housing. There will be many who do not approve of the government's activities in some other lines who will acknowledge the necessity of its help in improving housing conditions. Yet the problem is too complicated to be solved by the application of any one panacea. Arthur Arent, who wrote the book of "One Third of a Nation," seems to think that it can be cured by government spending, yet confesses that it will take $2,000,000,000 to wipe out the New York slums alone! If he could tell us where the money is to come from it might help. This he does not attempt to do. So it is more profitable to discuss "One Third of a Nation" as an artistic presentation of a condition rather than as a solution of this condition.

Mr. Arent starts his production with a scene of the back of a New York tenement house, a scene finely realized by Howard Bay and equally finely staged by Lem Ward. We see the squalor, the dirt, the degradation, and then we see the house catch fire and the firemen arrive powerless to prevent the loss tof lives. From here we are led through a sort of history of New York real estate, showing the avarice and cynicism of the great operators, and the result in the sort of tenements which we have just seen burn. Mr. Arent has chosen his incidents well and Mr. Ward has equally well carried them out. The acting is as a whole adequate, and a few performers, notably Bernard Pate as the landowner, and Add Bates and Kermit Augustine as the two Negroes, are very good indeed. "One Third of a Nation" is a spectacle to make us think, even though the solution it provides is altogether too simple. (At the Adelphi Theatre.)

The Cradle Will Rock

THIS as far as the New York critics go is a minority report. The majority of my colleagues have found in "The Cradle Will Rock" an unusual and significant work; I found it a bore. Marc Blitzstein as a composer seems to me to have inventiveness and some melodic gift, but as a librettist to be very dull indeed. His book has nothing fresh in material and he writes clumsily and without wit. Praise of Mr. Blitzstein's music is justified, but he is no Sullivan and a million miles from being a Gilbert. "Pins and Needles" is a far more interesting work—that is, if we must go in for proletarian propaganda. That review has spirit and wit. "The Cradle Will Rock" has neither. That these proletarian exhibits have neither charm, nor beauty, nor basic honesty doesn't seem to worry their admirers, so I suppose they will have to go through their attack of radical measles before they are immune. (At the Windsor Theatre.)

GRENVILLE VERNON.

The Buccaneer

CECIL BLOUNT DE MILLE here glorifies American history, but only as DeMille can glorify. Substantial portions of his new and mighty "Buccaneer" bring a feeling of strong unrealism. For one thing, Mr. DeMille molds the suave Fredric March into the character of an altogether too gracefully romantic and highly perfumed pirate to represent the Jean LaFitte who, as history says, terrorized the Louisiana coast line with his shipload of swashbucklin', dirty-bearded cut-throats of the sea in the early 1800's. Not that "The Buccaneer" is by any means an unimportant screen play. To the contrary, there are continual signs that the director spent the $2,000,000 which the production supposedly cost.

Terry Ramsaye, author of the history of the motion picture ("A Million and One Nights") and editor of the motion picture industry's *Motion Picture Herald,* probably best described the picture with the observation that it is "glamored piracy embroidered into a story-book historical drama of silken sheen." However, he added, "It must be said in defense of Mr. March's screen LaFitte that his lovely rascality and noble criminality become more and more acceptable as they become integrated with the general incense of the story-book hour."

Analyzation of "The Buccaneer" should be divided between its questionable historical veracity and its highly exciting colorations for entertainment. Mr. DeMille himself said on the eve of filming that "when villainy is lifted to a staggering degree," as in the case of the rascal LaFitte, "it becomes romance, and pirates on the large scale become historical figures who must be treated with respect." That was his idea and he held to it throughout. "The Buccaneer" will be found remarkable for its decent restraints in the headlong pursuit of romance. Mr. DeMille has a capacity for portrayal of the sheerly romantic without resort to the questionable, never capitalizing on the broad opportunities for accent on sex which were so abundantly manifest in the New Orleans of the early 1800's. Charming courtier and ruthless pirate that he was, LaFitte earned for himself and his ruffians a niche in America's history book when they manned their guns and helped Andrew Jackson defeat the British in the battle of New Orleans in the War of 1812. "Stonewall Andy Jackson," of course, had more to do in the fight than DeMille pictures herein, but DeMille will lay claim to "poetic license." The pirate scenes are thrilling.

Important is the background music. Borris Morros, who is responsible, claims it is "a new form of music, written especially for the particular picture and so composed as to derive its themes or include in its rhythm the multiplicity of sound effects." Frequently surging patriotic fervor is made more noticeable by Mr. Morros's medleys.

JAMES P. CUNNINGHAM.

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Books

Spiritual Beauty

Song at the Scaffold, by Gertrud von le Fort; translated by Olga Marx. New York: Sheed and Ward. $1.00.

Hymns to the Church, by Gertrud von le Fort; translated by Margaret Chanler. New York: Sheed and Ward. $1.00.

HAD GERTRUD VON LE FORT never written a line of poetry, her "Veronica's Veil" and now the reissue of her "Song at the Scaffold" would immediately place her as a poet. For in theme, approach and treatment, save for the formalities of pattern, her prose reveals the spirit of poetry. This is particularly true in her emotional communications. With these impelled by intensity, her readers lose none of that intensity; and, because Gertrud von le Fort is concerned with the religious theme, there is a consequent quickening of their faith, new awe before the majesty of God's Providence and a new realization of spiritual beauty.

"Song at the Scaffold" is a slender but perfect work. Its story is simple and reverently presented. Yet its profundity is such that one returns to it again and again as a source of meditation. One may never experience the excessive and abnormal fear which dominated Blanche de la Force, but perfect fortitude is only attained by the great saints and there is a bit of the coward in most men. How this girl—she who as a child shrank from the suggestion of a shadow, as an adult fled to the refuge of the Ursuline order, as a novice dreaded the vows—came to that heroic act before the guillotine can only be explained in spiritual terms which must immediately be related to the Holy Ghost. Pathos at one sudden stroke is changed into that tragic and superb consummation which ennobles character and moves the reader to share at least some of the exultation. In finely artistic contrast is set the indomitable character of Mère Marie de l'Incarnation who faces much the same problem which T. S. Eliot gives Thomas à Becket in "Murder in the Cathedral": "Should the crown of martyrdom be sought for itself?" She did wish the crown but her way was the Catholic one of immolation of self for others even if the end of the sacrifice—the freeing of France from the Terror—was not won. The story of either of the two women could stand alone; together the book sets forth high drama.

Amazingly translated into English by Mrs. Winthrop Chanler, "Hymns to the Church" is poetry at its greatest sublimity. The authentic mysticism, shown in all Gertrud von le Fort's other writings, is given the full range of soaring wings. Nothing that more completely transcends the mundane has ever been written, nothing that remains to haunt the reader with its great organ music of soft diminuendos, sonorous middle octaves and its triumphant fortissimos. A modern David, the poet's verse pattern stems from the Psalms but is sharply distinguished from them by her treatment of the Church promised by the Old Testament but now the reality of the Mystical Body.

JOHN GILLAND BRUNINI.

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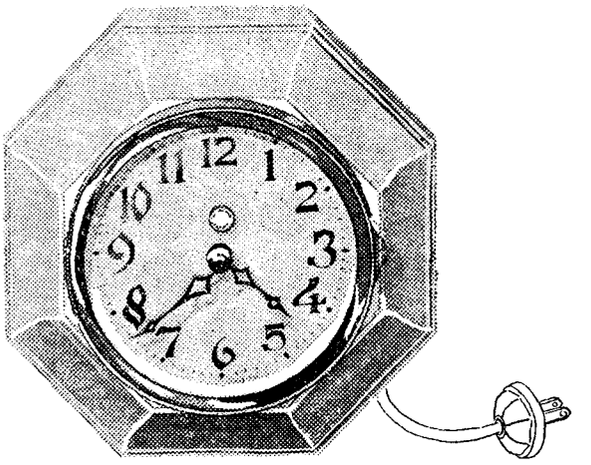

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Here and Now

Creative Revolution, by J. F. T. Prince. Milwaukee: Bruce Publishing Company. $1.50.

A FEW days ago we received a letter from a Communist who expressed pleasure in encountering a courteous opponent. Perhaps after the revolution, she added, "we may succeed in converting you to our ideas of salvation in the here and now instead of in the—to us—rather uncertain future."

The creative Christian revolution is so long overdue that a great many long-suffering people live in hope of a Communist or a Fascist coup that will, so they believe, blot out the terrible abuses of finance capitalism. They pay no heed to that smug, comfortable sort of lip service to Christianity that is one of the most obvious marks of our blind, procrastinating generation. They are ominously impatient. They want the revolution now—and they are willing and eager to fight for it.

The chief value in Dr. Prince's brief work is that he fearlessly insists upon the desperate need here and now for a different kind of revolution—a bloodless revolution against materialism in our economic philosophy and mammonism in industry. The revolution must go deep—very deep. It must somehow reach and transform the souls of men. It must be rooted in the charity of Christ. Neither Communism nor Fascism which repudiate and deny fundamental human rights can rescue our civilization from the quagmire in which it is rapidly perishing.

Unfortunately, the author remarks, we retained in the pseudo-ethical cult of the so-called Reformation an ever-diminishing spiritual influence. Everywhere mammon retained the guise of religion. The break was subtle and slow. Violence had been better. An inept religiosity survived, often sycophantic, sometimes insincere, a sort of stage person; and in the mercantile world a genuinely sinister article, sly, canting or bullying—the counterfeit Jesuit of Victorian melodrama. Enough anyway, he concludes, to discourage return to the old spiritual standards—enough for Marx and Lenin with good reason to call religion the opium of the people.

There are many other splendid passages. Dr. Prince discusses Communism shrewdly and dispassionately. He repudiates the idea that the only alternative is Fascism. Above all else, however, he rightly castigates those who regard the Church chiefly as the divinely appointed guardian of privilege and property, those ultraconservative dwellers among ghosts whose only contribution to the reconstruction of society has been to wring their timid hands and mumble, "We have fallen upon evil days."

Viewing the depressing contemporary scene, we are convinced that the long-deferred Christian revolution will be well on its triumphant way only when a sufficient number of the laity confront the sceptical modern world with the marks of the Cross on their persons. Only by embracing the Cross, by self-discipline and self-conquest, can a truly radical revolution be achieved here and now.

Dr. Prince's stimulating and provocative work is the February choice of the Catholic Book Club.

JOHN J. O'CONNOR.

British Agent as a Boy

A Son of Scotland, by R. H. Bruce Lockhart. New York: G. P. Putnam's Sons. $3.00.

EACH of us if prompted can recall a few childish adventures and escapades. But an adequate impression of the small boys' world of boon companionship, ceaseless exploration, dirty hands, melliferous sweets, chastening scrapes, outdoor games, fearful imaginings, hooks and lines and bee-bee guns is difficult to recapture and convey. Bruce Lockhart, whose chief title to literary acclaim is the autobiographical thriller, "British Agent," manages to be moderately successful by interlarding bits of youthful reminiscence with scraps of Scottish lore and warmly appreciative thumbnail sketches of various relatives and neighbors. He is more successful in re-creating the atmosphere of Fettes, one of the leading Scottish public schools, where in pre-war days he and his schoolmates ate, drank and lived only for glory on the rugger field and cricket ground.

Mr. Lockhart expresses the love of many a world traveler for his native heath, but he is intensely conscious of the present shortcomings of the scions of his hardy race. For a man who has spent so many years in the British diplomatic service he has developed social consciousness to a remarkable degree. Although it lacks the tension and romantic quality of "British Agent," Bruce Lockhart's latest book has a quiet strength all its own. In an attractive, unhurried manner it details the boyhood and adolescence of a healthy lad, and if comparatively uneventful is genuinely interesting.

EDWARD SKILLIN, JR.

Parochial History

Old St. Augustine's in Philadelphia, with Some Records of the Work of the Austin Friars in the United States, by Francis E. Tourscher, O.S.A., S.T.M. Philadelphia: The Peter Reilly Company.

GROUNDED upon the valuable *Records* of the American Catholic Historical Society of Philadelphia and upon Augustinian provincial and parochial archives, Dr. F. E. Tourscher in his characteristic, humble scholarship and detachment has brought together interesting material concerning old St. Augustine's Church in Philadelphia, its foundation, its early parishioners, some of whom were historic personages, its pastors, its firing by the nativist mob in the summer of 1844, its rebuilding and its contribution to Catholic education in Philadelphia. He sees parochial history as something more than a chronicle of pastors, and he does not aim "to make heroes of his confrères" even though in the Church in the United States few men have surpassed in religious accomplishments or in sound ability such Austin Friars as Matthew Carr, Nicholas O'Donnell of the *Catholic Herald,* Patrick E. Moriarity, renowned preacher along the whole Atlantic coast, Thomas Galberry, later bishop of Hartford, Thomas Middleton, one-time Quaker, William A. Jones, later bishop of Puerto Rico, and Francis J. McShane, long pastor of St. Augustine's Church in Atlantic City. St. Augustine's faced the mob and its riotous

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destruction; but it had no trustee difficulties, as it belonged to an incorporated order, and it managed to steer rather clear of the ecclesiastical controversies which cost the Church in Philadelphia so dearly in the years before the Father Hogan schism was healed.

Father Tourscher's contribution is broader than the book's title would indicate, for there is a considerable amount of material for the history of the province and its deceased priests, the foundation and development of Villanova College, and the establishment of Augustinian churches, missions and schools in New England, New York, Brooklyn, Chicago, Los Angeles and Havana. In addition to compiling their historical records as in the book at hand, the religious orders and communities in the United States should tell their own stories in a readable fashion in order that their services to religion and country might be better known and appreciated by not only the faithful but by serious students of American social and religious developments. There is still something in historical writing besides statistics.

RICHARD J. PURCELL.

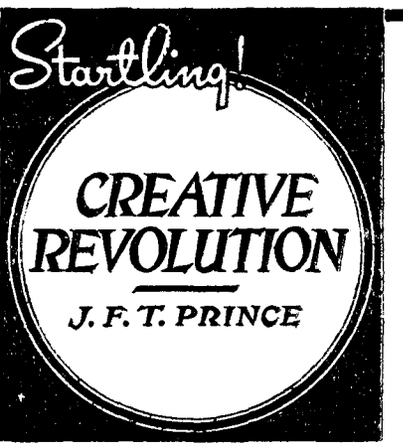
The Mentally Ill

Dorothea Dix, by Helen E. Marshall. Chapel Hill, N. C.: University of North Carolina Press. $3.50.

THIS study which began as an examination into the care of the mentally ill became inevitably a biography of Dorothea Lynde Dix, because, "to separate the woman and the movement has been impossible." The result is a book which has the fascination of a novel and the erudition of a doctoral dissertation. Chapter notes, an exhaustive bibliography, and a complete index add to its usefulness.

Decent care of the insane has come to be such a commonplace in our times that it is difficult to realize the bitter struggle necessary to achieve it. The book is not always pleasant reading. The account of conditions uncovered in state after state is painful and revolting to our finer sensibilities. This sensitive, gently reared, physically frail New England school teacher was so deeply affected that she began what was at first almost a solitary crusade to improve the pitiable condition of the mentally ill. She was nearing thirty, had put behind her a youthful romance, and was seeking vaguely and restlessly for a form of social service to which she could devote her energies. A chance Sunday School assignment to the Cambridge jail where she found insane persons wretchedly herded together in miserable quarters, opened her eyes to new vistas of unmet human needs. Here at last was a work that needed doing and for the next forty years, from 1841 until her retirement in 1881, the spark of pity and indignation, kindled by those first experiences, blazed into a reform that became truly international.

The mere recital of her physical activities is amazing. By 1848, when her first Memorial to Congress was presented, she had traveled 60,000 miles and had personally visited over 9,000 insane, epileptic and idiotic persons in different parts of the United States. No hardships



This small package of literary dynamite is an indictment of all who by creating or tolerating social injustice have fostered Communism. It is hard-hitting . . . fearless . . . just. It brings the reader up short with the realization that he must get up and do things. **Second printing immediately after publication!** $1.50

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of uncomfortable trains or stage coaches, bad roads, wretched taverns, or vile food could deter her. She extended her efforts even to Europe and the Near East. In Rome, for example, shocked by the terrible conditions in some of the institutions, she secured an audience with Pope Pius IX who was so moved by the abuses revealed to him that he personally took charge of the needed reforms. He referred to Miss Dix as "a modern Saint Teresa"; she in turn revered him for his saintliness; and this whole incident is interesting in view of her general prejudice against the Church. During the Civil War, in which she gave efficient service to the Union as Superintendent of Nurses, she discriminated against the Catholic nursing sisterhoods, and seldom approved the application of a Catholic woman to become a volunteer nurse, if a Protestant could be substituted.

From thirteen institutions for the insane in 1843, the number had risen to 123 by 1880. In the founding of thirty-two of the state hospitals and of St. Elizabeth's, the federal hospital, Miss Dix played an intimate part, and, long before her death, six of them had hung her portrait on their walls. There was still much work to be done, but the social conscience of America had been awakened and responsibility for the care of the mentally ill was being gradually recognized and assumed.

The life of Dorothea Dix is one more illustration of the pioneer work done by a lay volunteer in a field which has become essentially technical and professional.

DOROTHY M. ABTS.

India

A Yankee Xavier, by Father Neil Boyton, S.J. New York: The Macmillan Company. $1.50.

A LIFE of Harry McGlinchey, the first American Jesuit to die in India, is here presented by Father Neil Boyton, himself a former missionary to India and now a teacher at Loyola School, New York. Mr. McGlinchey, born and educated in Boston, entered the Society of Jesus, and while still a scholastic was sent to India. His life in America, the long trip from New York to India during the fearful World War days, and his sixteen months in two of the Jesuit schools of India are told in great detail.

At times it seems that too many minor points are incorporated into the story. They are not welded together into one vivid, lifelike picture. The author skips from one incident to another, apparently without realizing that what is familiar to him is strange to the American boys for whom the book is written. Pictures of life in India are flashed before the reader and passed by rapidly: nomads who live by hunting and are hard to Christianize; wild beasts who wander into civilization, and even into the chapel of St. Mary's High School at Bombay; the hideousness of leper islands; the wildness of the countryside; and the paganism of the people.

But despite all the weirdness of India this life of the young Jesuit runs smoothly, without wild adventure, without struggles, or emotions, or passions.

LOUISA BYLES.

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Briefer Mention

The Citadel, by A. J. Cronin. Boston: Little, Brown and Company. $2.50. The best seller of the day is an admirable novel which depicts a struggle against ignorance, venality and anti-social complacency with an accuracy of medical detail and reverence for the scientific ideal strongly reminiscent of "Arrowsmith." Religion is a subtle added note. Not a searching psychological study, "The Citadel" is a gripping personal narrative of both victory and defeat.

Gates and Other Poems, by Sister M. Madeleva. New York: The Macmillan Company. $1.25. The poems of this short collection are carefully and simply formed and the meaning is rendered in the declarative. They seem mostly the fruit of objective and intense musing, not stirring, but the summary realization of unusual religious and human awareness. Such poems as "October Birthday" show, however, that Sister Madeleva can render more nervous and immediate projections of emotion as well as those which grow as genuinely from meditation.

A Valiant Bishop against a Ruthless King: The Life of St. John Fisher, by Paul McCann. St. Louis: B. Herder Book Company. $2.50. An interesting but not exciting biography, including part psychological interpretation and a better part historical analysis, of the great English critic of the laity, priests and prelates who died for the Church and papacy under Henry VIII. Saint John Fisher, Bishop of Rochester, taught first by example.

The Jews, by Hilaire Belloc. Boston: Houghton Mifflin Company. $2.50. This third edition of a classic work published fifteen years ago carries a special preface which evaluates the rapidly rising tide of anti-Semitism today. Mr. Belloc's thesis is that the continued presence of the Jewish people intermixed with nations alien to them presents a permanent problem of the gravest character which must be settled speedily in honest and moral fashion.

CONTRIBUTORS

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Rev. Maurice S. Sheehy is assistant to the rector of the Catholic University of America.

John Gilland Brunini is the author of "The Mysteries of the Rosary" and the editor of *Spirit*.

Edward Skillin, jr., is a member of The Commonweal staff.

Richard J. Purcell is head of the department of history in the Catholic University of America.

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